

THE
CHRISTIAN REMEMBRANCER.

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REVIEW OF NEW PUBLICATIONS.

ART. I.—*Bellingham; or, Narrative of a Christian in Search of the Church.* By the Rev. WILLIAM PALIN, B.A. Rector of Stifford, Essex; Author of *Village Lectures on the Litany.* London: J. W. Parker. 1839. Fcap. 8vo. Pp. 167.

It is high time for the friends of the Established Church to "get up from about the tabernacle of Korah." We have too long rested on our oars, too long trusted to the goodness of our cause, without taking proper means to explain to others its sound and valuable principles. We might, however, use the language of Moses to his idolatrous father-in-law, Hobab, and say even to our bitterest enemies, "Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel." For what, we would ask, has been the practice of the Church of England since the Reformation? Are there no monuments of her piety throughout the land? Are there no evidences of her charity—no proofs that "glory to God on high, peace upon earth, and good will towards man," are the leading principles by which she is actuated? The fact is, our holy and venerable Church may exclaim with the Psalmist, "I labour for peace; but when I speak unto them thereof, they make them ready to battle."

We have been led into these reflections by watching "the pulse of the times." We have seen the rabid foe "grin like a dog, and run about the city;"—we have watched the Dissenter bawling out at parish-meetings, "Peace, peace," when in his heart there was any thing but peace. We have heard the smooth-tongued *puritan* declare the impossibility of christian peace and unity flourishing in the land till the Church was *purified*. And what is the meaning of *purification* in the enemy's book? The abolition of church-rates!—The desecrating the house of God, by the admission of any pestilent fellow, who fancies he can preach!!—the appropriation of tithes and other church-property to the maintenance of men, who assume an office in direct opposition to the command and institution of Christ himself—the sacrifice of the priest-

hood to the seditious, if not blasphemous cabals of the modern Korahs, Dathans, and Abirams!!! Peace! indeed. Who would purchase peace on such terms? Peace! when the Philistines have buckled on their armour, and whet their swords—and would deprive the true Israelites of even the means of defence! Look at the writings which may, with propriety, be called declarations of war, with which the dissenting press teems. Look at Mammon—look at Binney—look at Pye Smith—look at Cox, Philip, and the small fry of spouters at meetings congregated for the destruction of the Church. Mark their words—watch their deeds; and then say whether deadly hostility to what they know and feel to be a true branch of that apostolic church, with which they themselves doubt their own identity, be not in all cases, and under all circumstances, apparent.

Such being the position in which we are placed, any work, calculated to raise a barrier against the incursions of our bitter and inveterate assailants, is acceptable; and we accordingly hail the appearance of Mr. Palin in the lists, as a champion ready to “do or die” in the cause. His views are embodied in an interesting narrative. The scene opens in the town of Bellingham; and the merits of a discourse delivered at Ebenezer chapel form an introductory discussion; but the story hinges upon the train and connexion of circumstances which led the hero of the tale to renounce his communion with the Established Church. After spending three years at Idleby, a dissenting hot-bed, where aspirants are matured for the ministry as rapidly as cucumbers, Mr. John Langdale, in opposition to the exhortations of a venerable and excellent parent, enters upon his probation. We will pass over the course he pursued whilst there, and merely state—

That, amidst the bustle and excitement into which his new opinions and pursuits had of late thrown him, there were cool moments in which he could not resist, though he tried to resist, the feeling, that if the Church was wrong, dissent could not be (as he had been led to imagine) wholly right. For instance, extempore prayer, which had always produced in his mind an impression of superior sanctity in the individual offering it—appearing to be a gift, which he always considered as only another term for inspiration—he now discovered to be a mere art, acquired only in the same way as all other arts, that is, by persevering labour,—accompanied too by circumstances which appeared to him, at the first blush, of a highly mischievous tendency, if not absolutely blasphemous.

The first time he was called upon to perform this evening exercise, which was done by each student alternately, his agitation caused him entirely to lose the thread of his petition, which he had previously written out and committed to memory; but, having lost the connexion, was obliged to start afresh, and repeat again from the beginning;—a circumstance not unusual in the academy, and, therefore, exciting no surprise, but still appearing to excite among the prostrate worshippers a barely suppressed laugh, which only added to his own confusion and dismay. He passed afterwards a troubled and sleepless night, during which he thought more than once of that request of one of the disciples to his heavenly Master, “Lord, teach us to pray, as John also taught his disciples.” And then he contrasted the simple, comprehensive, and emphatic form which our Lord taught at his request, with the rambling, unsubdued, and turbid

effusions, half-precatory, half-remonstrant, half-imperative, half-colloquial, required to fill up a certain time, instead of being limited to the wants and feelings of the suppliants; which one, who professed to be a follower and minister of that same Christ, taught in this place.

And then he reflected whether the prayer which our Saviour taught on that occasion, and which is called after his name, might not be considered a sufficient authority for praying by a *set-form*, and using the same form on different occasions, both private and public; since this form, given at the particular request of one disciple, is the same with that which he delivered to the multitude in his sermon on the mount, about a year previously. And yet, the *set-form* of prayer contained in the liturgy, had been one principal reason for his leaving the Church. Was this (he thought within himself—and when he relapsed into old thoughts, he always relapsed into his old mode of expressing them, insensibly casting aside the Shibboleth of cant)—was this a proper reason? Was I not precipitate in concluding that the extemporaneous devotional fluency of dissenting ministers, must be the result of inspiration? If it were, it would surely be as perfect in the case of such inexperience as mine, as after years of practice! And then he thought of the sublime and child-like simplicity of the prayers which he used to hear offered, and join in offering, at the parish-church; and a portion of which his father used to offer up nightly in the once happy family circle at home. And then he thought of the inconsistency of dissenters publishing so many *set-forms* of prayer as he had lately seen, at the very time they nauseated and decried the liturgy, simply *because* it was a *set-form*: it appeared to him something very much like jealousy or obstinacy, for they could never excel it.

It had been a standing joke at Idleby to call the liturgy the *lethargy* of the Church of England, and he had laughed at the joke as a very good one: but, he thought, might not the *lethargy* be on the side of insincere worshippers, rather than in the *form* of worship? Mr. Jedediah Beverley too used to describe the liturgy to him as stopping the course of the Lord's Spirit, and muzzling the mouth of prayer. But, in the momentary soberness of his midnight reflections, he could not help asking himself, Can I have any wants to be supplied, which these prayers do not embrace? Can I clothe them in better language? and, if I could, would the words of my lips be any substitute for the meditations of my heart, and render me a more acceptable suppliant unto Him who searcheth it? and was not my mind occupied more than my heart, when I attempted this evening to offer prayer? and am I not generally in the same situation when I listen to these extempore prayers, offered up by others? Was I not more like a pupil reading his theme to an earthly preceptor, and seeking his praise of the composition? Was not my mind more intent upon obtaining the praise of men, than upon offering a devout and humble sacrifice of prayer and praise to Almighty God? Can I discern in all this, any symptoms of what I have often heard dissenters say, and what I so readily—perhaps rashly—believed even of myself, about their ministers having a call to the sacred office? Surely that cannot be the true gospel-church, after all, in which ministers have no better warrant for taking upon themselves the office of apostles than the mere circumstance of their being able to acquire *an art*. In fact, this little retrospect of what had passed, so distressed and shook his mind—for his mind had not yet become too hackneyed and callous to be incapable of receiving such impressions—that he well-nigh determined to return, the very next day, to his father's roof, taught the same lesson of wisdom as the prodigal, and sure of as glad a welcome. However, the bright light of a June morning, which dispelled the darkness of the night, dispelled also the yet deeper gloom of his recollections: he returned to the society of his fellow-students, and soon forgot, amid the stimulants of the heated devotion of the place, and in the busy round of their occupations and amusements—which were combined in their preaching frequently in the neighbouring villages—all the bitterness resulting from his late ailure: custom, which reconciles us, indeed, to most things, if we once suffer

ourselves to be drawn into its vortex, reconciled him before long to similar occasional failures, both in himself and others : in a few months, the tutor's frequent interruption of prayer, to correct a figure of speech, or an ungraceful elocution, ceased to appear a desecration of an act lying so strictly and exclusively between the suppliant and his God : a student might break down in the midst, forgetting and repeating all that he had said before ; and even a laugh might circulate around the *class* of worshippers ; and cause, at last, little or no uneasiness in his bosom. He saw that, in time, the art, or knack, or whatever else the reader may please to call it, might be acquired ; and he quieted his conscience as to the means employed for this purpose, by reflecting on the good—yes, it was by this time, *the good*—which was sure to result therefrom hereafter to their respective congregations.—Pp. 61—66.

We request our readers to pause over the above extract. We do not think it at all too highly coloured ; and we ask whether sober, practical views of religion can be expected from such a training school ?

The next point that strikes us is the able and practical exposure of the voluntary system. Our preacher appears to have been able and conscientious—but what are these qualifications to an audience, who, like the Athenians of old, are ever craving for novelty ?

The seats of Bethel chapel were all let, and so attractive did Mr. Langdale's eloquence prove, that they were able to turn to account the greater part of what had been hitherto free-sittings for the poor. At the end of twelve months, he received rather more than 60*l.* ; and a similar sum was left for contingent expenses. From this time, however, his popularity was evidently on the wane.

A Baptist chapel had been lately opened in an adjoining street, and a minister appointed to it, who, to all the ability of Mr. Langdale, had the good fortune to add a total want of his simple-minded honesty ; habitually and coarsely indulging in that keen hatred and round abuse of the Church, which is absolutely necessary to permanent popularity among dissenters, but which, as we have already seen, Mr. Langdale had, shortly after leaving Idleby, made a solemn resolution never to introduce into his discourses. The want of this admixture of the passing events of the day, especially such of them as affected what is technically called the "dissenting interest," had rendered Mr. Langdale's preaching, earnest and impressive as it was, for it came warm from his heart, destitute of that fervour and excitement which his hearers were now beginning to think essential to the successful preaching of the "Gospel." That well-known, but perverted expression of Chillingworth's, "the Bible, the whole Bible, and nothing but the Bible," was the principle by which they chose to fancy themselves distinguished from churchmen ; who, they said, did *not* refer to it as their rule of faith, but to the Thirty-nine Articles ; but they soon made it too apparent to Mr. Langdale, that "*nothing but the Bible*," however popular among their hearers in the abstract, was a very bad motto for preachers to adopt in practice. It occurred to him, that the strict meaning of the word *minister* is a *servant* ; and he was daily making the discovery that the dissenting heresiocracy use the word in this sense : he congratulated himself upon having, at all events, obtained this piece of information from experience.

"The Bible, the whole Bible, and *nothing but the Bible*," was soon found to be much better taught by the Baptist minister, who interlarded every sermon with useful practical instruction in reference to the borough and county elections, church-rates, corporation and test acts, subscription to the articles, a state-church, and all the other leading questions connected with civil and religious liberty, than by Mr. Langdale, who chose rather to attempt to convince his hearers that *they were not* spiritual perfection, than that dissent *was* ; accordingly to the Baptist chapel a great portion of his hearers transferred their subscriptions ; for,

when once people have passed the Rubicon from church to dissent, any further transition is easy. So long as congregational independency, or the people's supremacy in church government, is preserved, difference of *doctrine* is a matter of comparatively small importance; though, as separate bodies, they refuse to hold communion of sacraments with one another.

To return: coming events cast their shadow before; a crisis was evidently approaching; it was daily becoming more manifest, that Mr. Langdale had nearly preached out his popularity; sundry hints and threats were conveyed both to the deacons and himself in anonymous letters; so, at last, he determined to vacate his pulpit,—a resolution which he had far less difficulty in coming to than many in his situation, who may be involuntarily compelled to swim with the stream, from depending for subsistence upon the caprices of their congregation, whom they too often find it more necessary to study than their Bible.—Pp. 83—86.

This is certainly a strong inducement to desert the Established Church, and rest upon the piety and good faith of a sect! But even suppose the minister were of such an easy, and at the same time adroit temperament, as to be able thus to *progress* with the absurdities of his self-interpreting, and politico-religious flock, a question remains—Are the doctrines of the everlasting and unchangeable gospel to be twisted about, and perverted to meet the shifting gales of popular approbation? Is the Douay Bible to be read in the morning—the Unitarian Testament at noon—and no Bible at night? Poh!

We wish, most heartily, that we could lay before our readers the minutiae of detail, by which Mr. Langdale was seduced from the Church. We wish that others, who have been similarly misled, would ponder over his misgivings on the subject; and we wish, above all, that the means by which he was reclaimed were, by a kind Providence, placed within the reach of all. Then, indeed, might we hope to see purity and peace in the christian world. Then the dissenting Ephraim would no longer desire to vex our Judah, and Judah would open her arms to receive the repentant Ephraim. Then our weapons of spiritual warfare would be converted into means of establishing an everlasting covenant of christian peace. But to use their own words, our opponents must first become *pure* in principle, *pure* in faith, *pure* in practice, before we can ratify a *peace* with them, that we can hope or wish to be permanent.

The letter of the apostolic vicar of Somerton, by which Mr. Langdale's "doubts and difficulties" were removed, and the wanderer restored to his family and his God, ought to be read by every individual who desires to understand the constitution of the ministry of Christ. A few extracts, however, is all our limits will admit. After ably protesting against the assumption of the title of Reverend by dissenting teachers, Mr. Palin enters upon the question whether they "really are, or are not, lawful ambassadors of Christ;" upon which he observes,—

"I will begin by considering the sole grounds upon which *you* consider yourselves divinely commissioned; viz. an *inward call*, and an *outward call*: and I

think you will be brought to admit, that the Almighty, in his wisdom, could never design *these* to be the sole warrant for taking upon ourselves the office, since fallible beings like ourselves are so apt to *mistake* the one, and be *misled* by the other;—‘If the trumpet give an uncertain sound, who shall prepare himself for the battle?’ We will briefly consider one out of many instances, in which the former *has* been mistaken—that of Korah—for Korah’s was to all intents and purposes an inward call. His argument was, that ‘Aaron took too much upon himself, seeing that all the congregation was holy.’ Now Korah was himself a Levite; but as the Levites were above the people, so were the priests above the Levites. Korah, however, was dissatisfied with his subordinate situation; and endeavoured to get, and succeeded in getting, followers, by persuading the people that holiness was not confined to Aaron, for himself and ‘all the congregation were holy;’ and that Aaron consequently ‘took too much upon himself,’ in confining to his own family the offices of the priesthood; which could just as well, or better, be performed by himself and ‘all the congregation.’ Now we have no proof of Aaron taking too much upon himself; for, as to confining the priesthood to his own family, he was only obeying therein a plain command of God, it was nothing of his own devising or seeking, any more than *our* limitation of the priesthood to those duly ordained in apostolical succession; and, as to Aaron claiming to himself any personal holiness, he did no such thing; he only magnified his office, not himself, by claiming for himself and the priests an official superiority over the Levites and congregation, with all the privileges and dignities attached thereto—just as we of the Church of England—or rather of the church catholic, for this is less capable of misconstruction—claim an official superiority over dissenting teachers, and other lay people, claim to be exclusively the clergy; claim to be exclusively designated as ‘reverend.’ But, Korah did think proper to *consider himself personally holy*; in other words, that he had ‘a call’ to the priesthood. And upon this plea, weak and presumptuous as it was, ‘he and his company gathered themselves together against Moses and against Aaron,’ (against the head of the government, that is, and the head of the church, for the same principle of self-will has always, in the long run, rebelled against both,) and the 16th chapter of the Book of Numbers records the awful event which terminated the contest. Now, in what respect does Korah’s case differ from a dissenting minister’s? The latter says in effect, that the ministers of the church take too much upon themselves, seeing that they and all the congregation are equally holy; thus, disingenuously imputing to us an arrogant claim of superiority on the ground of personal holiness and wisdom, which we should tremble to put forward for ourselves, aware, as we are, that ‘if any man think that he knoweth anything, he knoweth nothing yet as he ought to know;’ and, at the same time, contrary to christian humility, and in opposition to the knowledge which every *teacher*, at least, ought to possess, of our unworthiness even when we have done *all*, unhesitatingly putting in a claim of personal holiness and wisdom for themselves and ‘all the congregation,’ as a ground for *their* considering themselves to be called of God to be the dispensers of his word and sacraments, as well as ministers of the church. However, the only point I wish to insist upon in this matter, is, that Korah was *mistaken*, in what he considered as an inward call, as the Almighty, who considered (as he always does) the outrage committed against his lawful ministers, as committed against himself, soon fearfully convinced him: and *one* case of a *mistaken* call is as decisive of the question as a hundred. But dissenters claim infallibility in judging of *their* emotions in such matters: What part of Scripture shows them to be in possession of any such gift, more than other people? They ignorantly accuse us of retaining too many popish peculiarities: Do we retain *that*, at all events, the infallibility of our own wayward fancies? I would remind you of the words of Ezekiel, spoken of the dissenting teachers of his day, at least of persons who pretended to divine authority upon the ground of an inward call: ‘They have seen vanity, and lying divination, saying, *The Lord saith: and the Lord hath not sent them:* and they have made others to hope that they would confirm the word. Have ye

not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken? Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold *I am against you*, saith the Lord God."—Pp. 110—113.

The subject of the *outward call* of the congregation is admirably handled; and the priest-makers, we think, will find some difficulties in disposing of the following extracts, with which we take our leave of this admirable little volume.

"It is monstrous for a man to profess such implicit obedience to the example and precepts of Christ, and then, the next moment, to talk of his own holiness as his sole warrant of office as ambassador of Christ,—as if the chief element of holiness were not *humility*. But, granting him to be really and entirely holy, surely he will allow that his Saviour was, at all events, equally holy.

"And yet we find that *He* 'glorified not *himself* to be made an high-priest;' but he which said unto him, 'Thou art my Son,' appointed him by the *outward call* to the priesthood, and afterwards ratified it by the words heard of the apostles, when he was glorified before them in the mount, '*Hear ye him.*' The apostle also says, '*This honour taketh no man upon himself*, but he that is called of God, *as was Aaron.*' So, the appointment of Aaron is to be the model of all ministerial appointments, to the end of time. And how was Aaron called to it? By an *outward call* from God; not by anything which he chose to take for an *inward call*; but a call delivered to him *externally*, through God's recognised human agent, Moses. And what did Christ himself do? He said on one occasion, 'I appoint unto *you* a kingdom, as my Father hath appointed unto me.' To whom was this 'kingdom,' or rule in Christ's church, under Christ, delivered? To all the disciples? No, to the twelve only, as they sat with him at supper. He afterwards said, 'As my Father hath sent me, even so send *I you*. Go ye into all the world, and preach the gospel to every creature.' When did he say this? after his resurrection, when we know that above five hundred brethren or disciples saw him at once. And did he deliver this commission to them all? No, only 'to the *eleven*, as they sat at meat.' When he was about to ascend into heaven, his valedictory words were, '*Ye shall receive power*, after that the Holy Ghost is come upon you, and *ye shall be witnesses unto me both in Jerusalem and in Judea, and in Samaria, and to the uttermost parts of the earth.*' And to whom were these words addressed? To all the disciples indiscriminately? No, we are expressly told, 'to the apostles (only) whom he had chosen; to whom also he showed himself alive after his passion by many infallible proofs, being seen of *them above forty days*, and speaking of the things pertaining to the kingdom of God,'—that is, his church."—Pp. 127—129.

And again,

"We have seen, that as Jesus Christ was appointed (in his human capacity) by the Father, so he appointed subordinate ministers under *him*, viz., the twelve apostles; and so we find these, as chief ministers of the church, when Christ had left it to ascend into heaven, appointing subordinate ministers under *them*, viz., presbyters and deacons. We do not find St. Paul writing to the Roman, Ephesian, Galatian, Colossian, or Philippian churches, instructing *them* how to choose, appoint, or call their ministers. All the instructions of this nature to be met with were addressed to *two individuals only*, appointed by him over certain districts or dioceses, and exercising all the rights and powers of the episcopal office, instructing *them* in what way *they* should admit persons to the priesthood. We never find him telling any of the churches, that if any of their members should feel what they imagined to be an inward call, *they* were to take upon themselves, if more or fewer persons chose to hear them, the pastoral office. On the contrary, we find that Paul and Barnabas, instead of allowing members of

every church to ordain its own ministers, ordained for them, in their successive journeys or visitations, 'elders in every church.' When, from the extension of the church, the apostles' own personal superintendence was partly precluded, for there were not such facilities of intercourse then as there are now, and when advancing years reminded the apostles to proceed yet farther, and, as their Lord had authorized them to do, hand on their commission to others, that, at their death, the governors of the church might not be extinct,—then Paul ordained Timothy and Titus, as bishops of distant churches (Crete and Ephesus); merely reserving to himself that sort of paramount control, which resides in our archbishops, and the palpable existence and exercise of which for many years is, to my mind, so utterly incompatible with all modern notions of independence.

"To these persons only he sent the instructions before alluded to, about ordaining presbyters and deacons, saying to one of them, 'Ordain elders in every city, as I had appointed thee;' to the other, 'Lay hands suddenly on no man;' and without the remotest insinuation, in either case, of it being competent to the people to become ministers of one another, without the intervention of apostolic, or (which is the same thing) episcopal authority; however holy and well-qualified they might, in their self-sufficiency, suppose themselves to be, or really might be."—Pp. 130—132.

ART. II.—1. *A Letter to the Right Rev. Father in God, Richard Lord Bishop of Oxford, on the Tendency to Romanism, imputed to Doctrines held of old, as now, in the English Church. With an Appendix, containing Extracts from the Tracts for the Times, and other Works. By the Rev. E. B. PUSEY, D.D. late Fellow of Oriel College, Regius Professor of Hebrew, and Canon of Christ Church.* Oxford: Parker and Rivington. 8vo. Pp. 239. 1839.

2. *The Church of England defended against the Church of England Quarterly Reviewer. A Letter to the Laity. By a PARSON.* London: Burns. 8vo. 1839.

3. *The True State of the Case considered; or, the Oxford Tracts, the Public Press, and the Evangelical Party. By G. P. DE SANCTA TRINITATE.* London: Pickering. 8vo. Pp. 60. 1839.

4. *Dr. Hook's "Call to Union" defended: a Reply to Fraser's Answer.* London: Burns. 8vo. Pp. 38. 1839.

5. *Tracts of the Anglican Fathers. Part II. Jewell and Nowell.* London: Painter. 8vo. Pp. xv. 112. 1839.

WHATEVER may be the reflecting reader's own opinion on the subjects treated of in the Oxford Tracts, he cannot fail of being delighted with the Letter of Dr. Pusey. Religious controversy has usually been carried on with so much rancour and ill-will, that we turn with pleasure to the writings of a minister of Christ, who, mighty in the Scriptures, reasons rather as a man whose heart is impressed with the precepts of Christianity, than as one whose temporal interests alone are bound up in the promulgation of his views. Right or wrong, Dr. Pusey comes forward

in his sacred office of an ambassador of God, calmly to defend, boldly to advocate, his particular opinions, to argue fairly with his opponents in theology. This manly and noble bearing will at all times be attended with the admiration of the good, nay more, it will ever be rewarded with the approval of the Deity. But it is more than ever to be valued when, as in the present case, it is in answer to attacks in which truth forms no prominent feature: the authors of which, charity would have led us to suppose, did we not from experience know it to be the case, have never even read the works they calumniate. Well would it have been for divine truth had controversialists ever exhibited in their arguments the fairness and forbearance so conspicuous in this volume. Strange is it that writers can overlook the fact, that the cause of Christianity must always be retarded by the exhibition of unchristian feeling; calm investigation must result in truth. Let those who differ from our author remember, that reasons do not lose their force from being couched in courteous language. We ourselves have no leaning towards popery, nor have we, perhaps, much towards this Oxford party; but we are anxious to see so interesting a discussion continued. Though some of the points it has raised seem trifling, there are many of much importance. These last ought to be settled. At all events, it will appear to him who is more desirous to elicit truth, than he is to advocate particular opinions, that the men who have produced the Oxford Tracts have too much religion to be hastily condemned, are too talented to be lightly esteemed.

In the "Letter" before us the author sets himself to answer the three chief objections which can be gleaned from the writings of his adversaries:—

The charges, (he says,) brought against us are heavy disaffection to our own Church, unfaithfulness to her teaching, a desire to bring in new doctrines, and to conform our Church more to the Church of Rome, to bring back either entire or modified Popery.—P. 10.

It would be impossible to give even a correct outline of this work in our present limits, as it is more argumentative than verbose; we cannot, however, too highly recommend its perusal to all who are interested in a subject which is daily becoming more and more engrossing. Our author's view of the common notions of Popery is striking; and the nice distinctions people are in the habit of making respecting religious forms are ingeniously put forward in the following passage:—

Time was when the use of the surplice, the cross in baptism, the very use of the Lord's Prayer in the same part of the service which it occupied in the ancient ritual, to bow at the name of our Lord, to stand during the reading of the gospel, to administer confirmation, to turn his face at any time from the people, or, before service ended, remove from the place where it was begun, and the like, were accounted popish by those of the extreme reformation, whose principle it was, that in nothing they may be followed which are of the Church

of Rome. Whither that principle leads, our Church has once had but too unhappy experience. But the principle, though modified, is not abandoned; it is not now popish to bow at the name of our Lord in the Creed, but it is popish to do so at any other time; the cross in baptism is not popish, but for any privately to retrace that mark upon himself, though a practice of the early church, is popish; to baptize infants is not popish, but to hold that all infants derive benefit from baptism is altogether Popery; to bow to the altar, where such (as in some cathedrals) is the received custom, is not popish, but to speak of it with respect is so. The title "Altar" is not popish in the coronation service, because it is part of the ritual of our Church, but (though a scriptural and primitive title), used by any private clergyman, it is an indication of Popery. To kneel towards the east is not popish in a cathedral, or in the ordination service by a bishop, but, in a priest (although no innovation) it is so. Again, it was not so accounted in Hooker's time, in the Church; but that has become popish in the nineteenth, which was not in the seventeenth. It is not popish, if any one taking one alternative offered him by his Church, "all priests and deacons are to say, daily, the morning and evening prayer, either *privately* or openly, not being let by sickness, or some other urgent cause," shall say them by himself in his own house; but if any one taking the alternative *enjoined* to the parochial minister, unless reasonably hindered, say the same in the parish church, or chapel, where he ministereth, and from any cause none come to "pray with him," then to pray by himself in the church is popish, and partakes of the nature of "private masses."—Pp. 10—12.

Dr. Pusey thinks that the 8th and 20th articles of our Church should be taken together in order to be correctly understood. These articles, on the Sufficiency of the Holy Scriptures for Salvation, and the Authority of the Church, are elaborately and ingeniously considered. The wide-drawn distinction between the words "Holy Scripture *contains* all things necessary to salvation;" and "Holy Scripture *teaches* all things necessary to salvation;" savours, perhaps, slightly of that special pleading which in sacred subjects should be avoided; and which in the work before us, from its general character, at stumbling on we felt rather startled. But this is not long dwelt on. Our author quickly lays aside cavilling, and proceeds to reason. He is a forcible and effective writer. The passage on the dread some manifest to the study of tradition, and the scorn in which others hold it, is truly eloquent.

It is scarcely uncharitable to suspect, that, beneath this professed and conscious dread lest an appeal to tradition should give Rome an advantage, there lurks also a secret and unconscious, or half-conscious dread for themselves; they have good reason to suspect, if they do not absolutely know, that christian antiquity is against them, and so they would anticipate the blow by stifling it; they fear that her voice should be listened to, and so would drown it by their outcries against her; and while they close the ear against her, as if she would give witness for Rome which she would not give, they hope to escape bearing the testimony which she would give against the anti-sacramental system of Geneva.

But this is an alarming course, and the irreverential spirit in which it is begun, bodes but ill of its termination. It were an ungrateful task were any to set themselves systematically to show that christian antiquity were not to be trusted; yet this would require patience and research; but what must one think of the piety and reverence which would make sport with the supposed defects of the fathers of the Church, and discover their fathers' shame; which would repeat from mouth to mouth the one or other saying, which themselves had first misunderstood and distorted, in order triumphantly to ask what

could be thought of the judgment of men who could so speak? Truly, it seems like the Philistines making sport with the mighty man whose eyes they had first put out, and likely to meet with their end. It was scarcely in so irreverential, but in the same sceptical spirit, that Semler, the parent of German neology, began unravelling the belief of his country; but the criticisms of the fathers mounted up to the criticism of the apostles, and the criticism of the apostles to that of their Lord; and the disbelief in their Lord, is, in its last stage, become a dethroning of God, and a setting up of self—a pantheism which worships God as enshrined in self.—Pp. 58, 59.

Dr. Pusey enters into the subject of prayers for the dead, and refers to the judgment of Sir Herbert Jenner in the case of *Brecks v. Woolfrey*, which is given fully in the *British Magazine*, vol. xv. p. 91. We earnestly recommend this chapter to those who say that the doctrine of praying for the dead is necessarily interwoven with that of purgatory. This tenet seems only to have been alluded to in the course of argument, and not brought forward in the *Oxford Tracts* with any intention of having it introduced into the public service of our Church. It has been dragged to light merely to be abused by those who are unfavourable to it; as it was thought, that since Romanists consider, or affect to consider, it identical with purgatory, it would afford a good handle by which Popery might be fastened on the authors of the *Oxford Tracts*. These latter (we rejoice to say it) put no shackles on a practice which had its rise in the hearts of the early Christians, and which was engendered by adoration towards God, and affection towards man. They would not tell the christian child, as he bends over the lifeless form of a beloved parent, that he must not look up to God, and pray for that spirit which never again will beam forth with kindness from those glassy eyes. They would not check the disconsolate husband, bereaved of the wife of his bosom in her youth and beauty, in praying for one he so intensely loved; at the same time they think it so solemn and sacred—so connected with feelings of private devotion, and the tearing up of the heart's affections, that they would not bring it forward to the public gaze, and make it a rival to the undertaker's pomp, though they feel bound to speak of it with interest and love.

We conclude, at present, our observations on this powerful Letter, by giving an extract on the practical character of catholic truth:—

Catholic truth is so intrinsically practical, that it is less exposed than any human system, however apparently spiritual, to be received as a mere theory. Even where it has been embraced without any consciousness of sacrifices involved, it has, in well-prepared minds, gradually drawn towards the shore those whom it had inclosed in its net—they contentedly found their liberty circumscribed. The submission to rightful authority, characteristic of the true catholic system, repressed too individual tendencies; it wound itself round them; encircled them with its solemn rounds of duties, and devotions, and abstinences, thwarting the natural will, and subduing self, calming the passions, and elevating the affections; not acting turbidly, but rather unloosing limb by limb from their enthrallments, and gently moulding and fashioning them to perform the fuller measures of the duties of the gospel.—P. 235.

Much as we regret leaving Dr. Pusey so soon, our limits now oblige us to consider other works which have appeared in furtherance of the same cause of which he is so eloquent a champion.

The next which stands at the head of this article, is "A Letter to the Laity, by a Parson." There is a certain quaintness of style about this pamphlet; and though it contains a great deal of point, and may be said to demolish the Church of England Quarterly Reviewer, there is much in its composition we do not altogether approve. First, it is an anonymous publication; and we confess ourselves to be of so old-fashioned a school as to like to see the name of the man who would instruct us. The author states he is a Parson; and why then, we not unnaturally ask, when he only means to write in defence of the doctrines of the Church, should he wish to conceal himself from the eyes of churchmen? Were there no talent displayed in his method of treating the subject he has chosen—did he not in these few pages show that he certainly understands his subject, we should tell him that the most approved course of study is to learn to read before one writes, and recommend obscurity as his most proper sphere. As it is, we would tell him, he possesses that which should make him scorn to attack anonymously an insignificant reviewer, and boldly press forward to a nobler arena. There is wanting, too, in this pamphlet that christian feeling for which Dr. Pusey stands so pre-eminent. And this we would especially notice, because, coming from a man professedly in this public office of "Parson," there is almost a degree of flippancy in this method of addressing his brethren of the laity, and this is ill-judged. Nine out of ten of the laity,—and there are some "who, if summoned to a synod to debate the truth or falsehood of doctrinal statements," might have good sense enough to leave the meeting, were they to be "decided by loudness of clamour,"—would consider there was something too arrogant about the Parson's manner. We think, however, that all who have read the Church of England Quarterly Review, would do well to read this Letter, and hope the author will, for the future, choose a subject more worthy his abilities.

"The True State of the Case considered," is a cleverly written production; though, on reading it, we cannot exactly agree with the author in thinking "he belongs to neither of the two parties concerned in this controversy." Every bystander, at any rate, would think he has a great leaning towards the Oxford divines. There seems, too, no reason why, holding the opinion he evidently does on the conduct of the evangelical party, and the views of their opponents, he should not boldly censure the one, and at once espouse the cause of the others. Far from a man, who is altogether neutral, having more weight than he whose opinions are decided; the contrary is in faith the fact. The man who *halts* between two opinions from necessity, can neither write nor act

with energy ; and without energy, nothing can be effective. There is, however, much that is energetic in this pamphlet; forgetting his declaration of neutrality at the commencement, our author, with no very forbearing, though certainly a masterly hand, traces most clearly the rise and progress of Evangelicism, and ably defends the Oxford Tracts from the imputation of Popery. There is much point in the following observations on those who raised the late outcry about Froude's Remains.

The awe with which he on all occasions regards every thing connected with religion, and the fearfulness with which he shrinks from any unhallowed familiarity towards its mysterious and more profound doctrines and the sacraments ; together with his ascetic notions and practices, his frequent prayers and fastings—all so utterly beyond the comprehension of the free and easy religion of the modern platform, and of Exeter Hall ; are paraded as so many infallible proofs of the charges alleged. And yet it is a well-known fact, that the Church of England has certain rubrics and homilies which enjoin these things ; and that if the accusers were to look into the various memoirs of Henry Martin, whose memory is cherished by them especially with the loudest veneration, they would find him practising the very same austerities, and under circumstances which might be represented in a more grotesque form than any of the voluntary mortifications of Froude, (if, on such a subject, it were not utterly unlawful) ; as where he ate his breakfast at a distance from the fire, and stood at the open window, when the thermometer was below the freezing point, for purposes of mortification ! They forget, also, that formerly, the Puritans, and all the Protestant churches, and the great body of the English Dissenters, and John Wesley, and his co-religionists, practised the duty of fasting.—Pp. 7, 8.

The perusal of " Dr. Hook's Call to Union Defended," will well repay those who take any interest in the progress of this controversy. It is full of learning : nor are we disposed to find fault with the spirit in which it is written, though the author is hardly able to preserve his good humour from the beginning of this work to the end. He seems to endeavour at first starting, if it be possible, as much as lieth in him, to live peaceably with all men ; but before he arrives at the termination of his labours, he seems to think it impossible to live peaceably with Fraser. Nor indeed, unless there has fallen to the share of our author something more than the usual stock of patience, can it properly be wondered at. It is worrying enough to have to show the weakness of every absurdity which may be put forth by an ignorant or bigoted opponent ; but it is almost impossible to have to set right distortion after distortion, and to contradict falsehood after falsehood, without some injury to one's equanimity. Some opportunity we hope may occur of saying more on this work.

We again wish to call attention to the " Tracts of the Anglican Fathers." Part II. makes us more confirmed in the high opinion we have already expressed respecting their tendency and importance. The selections given in this number are well chosen. The first is a tract by Bishop Jewel, on sacraments, and chiefly concerning baptism. The

second by Dr. Nowel, late Dean of St. Paul's, is also on sacraments, but more particularly confined to the subject of the holy eucharist. Some charges, accusing the editors of these tracts of dishonesty, and which appeared in the *Christian Observer* for November last, are well answered in an able letter signed R. which we are pleased to see is bound up with this number of the tracts. The preface to Part II. is evidently written by the same hand which penned the introduction to Part I.: there is about it that manliness and vigour of style which would make it impossible for us not to recognise the same author. We congratulate the editors not only on having so eloquent a colleague, but one who, though full of energy, keeps it so entirely under the supremacy of his judgment, as to write at once with a calmness and moderation so admirably adapted to theological discussion.

ART. III.—*The Gospel, and the Gospel only, the Basis of Education : a Sermon, preached in St. Peter's Church, Liverpool. By WALTER FARQUHAR HOOK, D.D. Vicar of Leeds, and Chaplain in Ordinary to Her Majesty.* London : Rivingtons. Pp. 44. 1839.

IN the sermon before us Dr. Hook has illustrated in a masterly style the positive duty,—the duty enjoined by Divinity itself,—to propagate, as the foundation of education, those truths of revelation which shall lead men to Christ. Nothing short of positive fact could lead us to suppose, that any body of men, who “profess and call themselves Christians,” could take a different view of the subject. But, alas! what hesitation have we witnessed in asserting this position! What an anxiety to keep in the back-ground, when bolder spirits have unfurled the standard of the cross!

Dr. Hook,—and we congratulate our readers on the fact,—once more leads the van. He does not stand temporizing and paltering as to what is meant by an education based on religion; but with straightforward common sense and common honesty announces that “by religion we mean the *gospel* of the Lord Jesus Christ, and nothing else; we desire in our schools not merely that the Bible may be read, but that the *gospel* may be taught.” And here a Babel of discordant sounds are heard, and our enemies with bitter sarcasm exclaim, in their public discussions, “The *gospel*! aye, but what is the *gospel*? What is Christianity? What is the truth?” And to this disgraceful position are they thus absolutely forced—that in order to lower the Church, they are compelled to insinuate that divine truth is nowhere to be found. On this point let our eloquent champion be heard:—

Is there a revelation? If there be, then the truth is discoverable. Is the truth not ascertainable? If it be not, then there is no revelation; or if there

be, that revelation is a mockery. Either, then, cease to profess yourself to be a Christian; or if you *do* profess to be a Christian, while you earnestly implore the aid of God the Holy Ghost, labour with all the powers of your mind to discover that truth as it is in Jesus, compared with which we may well count all other knowledge to be as dung.

Now this is precisely what is meant by the Gospel—the truth as it is in Jesus. The question is, How are we to ascertain what this is? and in answering this question we are brought immediately into controversy with the Romanist; for the Romanist adduces as part of the council of God, as a portion of the truth as it is in Jesus, doctrines not contained in Holy Scripture. And the point to be debated with the Romanist is, not whether it is *possible* that a doctrine may have been revealed which is not contained in Scripture, for this unquestionably is possible, but the simple fact, how can you *prove* that any doctrine which is not in Scripture has come by inspiration from God. Where is the proof? We refuse to receive any such doctrine as an article of faith, because your proof of its being a part of God's revelation to man is defective. For what mean we by the Scriptures? By the Scriptures we mean the volume which contains *all* of those sacred books, of which the plenary inspiration can be proved. *Prove* the plenary inspiration of any book whatever, and we at once admit that it ought to form part of Holy Scripture; but, relying as we do on the testimony, not of the Church of Rome, not of the Church of England, but of the church universal, we assert, on the authority of the universal church, that such proof of plenary inspiration can be brought in favour of no other books except those which we receive as canonical.

But if "Holy Scripture containeth all things necessary to salvation;" the conclusion of course is, that "whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

Here, then, is a principle, which unprejudiced common sense must at once admit: deferring as we *do*, and as the Romanist does *not*, to the testimony of the universal church, we receive the Bible, and the Bible only, not indeed as our religion, but as our rule of faith. "To the law and to the testimony: if they speak not according to this word," we say of every preacher,—of every framer of a theological system, "it is because there is no light in them." Every preacher or teacher is bound to prove that any doctrine he propounds is scriptural.—Pp. 4—6.

The unanswerable defence of the offices of our Book of Common Prayer demands at this time especial attention. An evil and cavilling spirit too extensively prevails; there are many Demases who have forsaken their first love; and it is to be regretted that too few amongst the friends of the Church have studied her history and position in such a manner as to qualify them to stand forward defenders of her faith and practice. This deficiency Dr. Hook has amply supplied from the powerful magazine of his gigantic intellect. Every friend of the Establishment may here find a shield to defend himself, or a lance to hurl against his assailant; and such weapons must prosper. The English Reformers framed their system on Scripture, and on Scripture only—

But wherever Scripture has been doubtful or ambiguous, instead of deferring to the conjectures of an individual critic, they have understood it in the sense in which it was understood by those early Christians who had been conversant with the apostles, and who treasured up their teaching as the apple of their eye. To ascertain this sense on all important points—on all those doctrines on which, and on which only, man has a right to dogmatize, was comparatively

easy, because the same system for the interpretation of Scripture had been universally adopted in the primitive church. Whenever a doubt was raised as to the sense in which Scripture was to be understood, the inquiry among orthodox Christians was not—what can such or such a learned man make Scripture say? (for that was the course adopted by heretics,) but, what did our predecessors in the faith receive from their fathers—their fathers, who received their doctrine from the apostles themselves? If a difficulty occurred, inquiry was made as to the fact of what had been taught from the beginning, not in one church only, but in all the churches throughout the world, either corresponding by letter, or meeting in council. It was soon noised abroad if a preacher deviated from this received system, as we can ourselves easily understand; for if a person brought up in obedience to Calvinistic tradition—if a person always accustomed to hear the Bible interpreted in the Calvinistic sense, enters a sanctuary where the Bible is interpreted according to the tradition of the church, he immediately, almost, as it were, by intuition, detects that the Scriptures are expounded in a sense different from that to which he has been accustomed; and with the intolerant presumption of his party, he denounces the preacher as one who does not preach the gospel—the gospel and Calvinistic tradition being identified in his mind. This shows how easily the primitive Christians could detect any deviation from the system of interpreting Scripture which they had received; and any such deviation led to the inquiry, first, as to the plain meaning of Scripture, and then, if the plain meaning was disputed, as to the sense in which it had been understood from the beginning. If, then, this was the principle on which the English Reformers invariably acted—and none but a man blind by prejudice beyond all conviction can deny that they did so act—if their system tell us not what is taught by the Bible *and* Luther, not what is taught by the Bible *and* Calvin, not what is taught by the Bible *and* any uninspired individual, but what the Bible, as understood by the primitive Christians, reveals,—does not common sense, I ask again, suggest that this must be the right system? And this is the system provided for us by our wise-hearted Reformers in the Book of Common Prayer. All the offices of the Prayer-Book are ancient offices; for we are not to suppose that the Liturgy was the invention of a few Reformers three centuries ago. You may still find in the breviary and missal of the Roman Church the prayers and devotions which we of the Church of England still use; our Reformers were malignanced as papists for retaining them. All that they did was to reform the old Liturgies used in the Church of England from those additions and abuses which had crept into them during the middle ages, through an endeavour in each age to adapt the ritual to the spirit of that age. The sin of the Roman Church is, that it has retained these novelties, in doctrine and practice, which, because they were novelties, were absconded by our Reformers, who retained in the Liturgy all that was ancient and catholic, rejecting all that was new and peculiar. In doing this, our Reformers, intent not on pleasing the people, not on gaining popularity, not on consulting the spirit of the age, but on establishing and maintaining the truth as it is in Jesus, compared the ancient Liturgies of the Church of England, in the first instance, with Scripture, discarding at once what was plainly and palpably contrary thereto; such customs, for example, as praying in an unknown tongue, and seeking the intercession of dead saints. They then compared them with the ancient rituals, renouncing all usages not clearly primitive; and studying deeply the writings of the fathers, they embodied the doctrines which had been universally received in the primitive church in that which is the result and glory of their labours, the Book of Common Prayer. And this it is which supplies us with an answer to those who, when we speak of primitive tradition, observe that this is all very well for the learned, but what are the unlearned to do? We point to the Prayer-Book in reply, and say, In taking the Prayer-Book for your guide to the right understanding of Scripture, the whole Prayer-Book—catechism, articles, baptismal office, office for the eucharist, office for the ordaining of bishops, priests, and deacons, you take for your guide the consensus

tient voice of the universal primitive church. I may add, that it is the privilege of the English Prayer-Book to be the only work which even professes thus to preserve and embody the primitive tradition. For the Church of Rome, be it observed, does not profess even to defer to antiquity. We have already seen that the ultra-protestants do actually bend to tradition, (though not the primitive tradition,) while they reject the *word*. The papist, on the contrary, retains the word, perceiving its vast importance in argument, but rejects the *thing*; for, by tradition in the Church of Rome, is meant—not the ancient doctrines of the ancient church, by which the Church of Rome is as much condemned as by the Bible, but whatever the particular Church of Rome has at any time, or may at this time decree.—Pp. 16—22.

No words can more forcibly explain the doctrines of the Church of England than those employed by Dr. Hook; the good old principles of the religion of Christ, for holding which we are traduced and maligned, misrepresented by designing wickedness, and misunderstood by uninquiring folly, have, in this truly pious and orthodox divine, found a becoming and trustworthy advocate.

One extract more, and that very brief, and we have done; fully satisfied that in calling public attention to this sermon, we are serving the great cause of christian education, and promoting the high and holy interests of the Church.

We are *both* to teach men the truth that they may have faith, *and* (not deeming this sufficient) to unite them to his church,—the one ultimate end being to unite men to Christ. And thus we may also see how possible it is to avoid the extreme, to the viciousness of which I have before alluded. Rest not on your opinions, but on Christ. And yet attend carefully to your doctrine; because, as you increase in religious knowledge with this end in view, you will be ever finding fresh means of having communion with Christ, and of receiving communications from him: the more you know of his will, the better will you be able to serve him. Rest not on your faith, but on Christ; but pray for an increase of faith, because the stronger your faith, the firmer will be your reliance upon him. Rest not on your works, but on Christ; but seek for grace to persevere in good works, since it is only by a patient continuance in well-doing that you can be rendered meet for the glory which Christ is preparing for those who love him. Rest not on the church, but on Christ; but through the sacraments and ordinances of the gospel be in communion with the church; because it is through communion with his spouse that you are to have communion with Christ, and through communion with Christ have communion with God, the divine and human natures being in Christ united. And so, too, we add, rest not on the system of theology with which the church provides you, but use that system with humility, that you may, by its help, understand your Bible, and thence learn more and more of that counsel of God which is ever to be our study until *all* of it shall be known,—a blessing in this life never to be fully attained.—Pp. 40—42.

ART. IV.—*Bannockburn. A Poem, which obtained the Chancellor's Medal at the Cambridge Commencement, 1839. By CHARLES SANGSTER, Scholar of St. John's College.*

We have often regretted that the prize poems of the Universities are not transplanted regularly from the ephemeral columns of a newspaper, to the more enduring pages of the monthly press. It is true that, in

due course, they are collected and published in volumes, but their freshness has then passed ; or, perhaps, in the midst of so brilliant a galaxy, those beauties which, when isolated, would have proved attractive, are eclipsed—or, at all events, their lustre is dimmed. To obviate this, it is our intention in future to publish the shorter poems entire, and make such extracts from the longer ones as our limits will admit : and we think ourselves fortunate in commencing the undertaking with the present very superior Prize Poem, which needs no commendation at our hands, but will at once find its way to the best sympathies of our readers. Mr. Sangster is evidently a poet of high promise.

"From scenes like these old Scotia's grandeur springs."—BURNS.

Bright gleam'd the skies o'er Scotia's beauteous land,
 Soft curl'd the wave upon her winding strand ;
 The breeze stole gently o'er the mountains' side,
 And kiss'd the fragrance of their heather'd pride ;
 Her vales all verdant, as in days of yore,
 Teem'd with the bounties of their varied store ;
 In rival grandeur from their lowly beds,
 Her cloud-wrapt summits rear'd their time-worn heads ;
 The sunbeam trembled o'er her lake's blue wave,
 And sank resistless in the limpid grave :
 Sweet nature hover'd o'er the sea-girt land,
 And strew'd her blessings with creative hand.

Yet well the meditative eye might ween
 Some fearful spell had bound the lovely scene.
 The blithesome laugh, the mountain-echoed strain,
 The featly dance, the joyous rustic train,
 These are the flow'rs whose cluster'd sweets reveal
 A fertile source, and test a nation's weal ;
 These are the tokens that can best portray
 The smiles of happiness—and where were they ?
 Ah ! where were they ? their jocal days were o'er,
 And heavily on Scotland's fated shore
 Its blazon'd pride the despot-banner waves,
 And spreads its terrors through a land of slaves.
 Vain all her charms—the wild, the deep-ton'd wail
 Of anguish'd bosoms rolls along the gale ;
 On furrow'd cheek, that ne'er was wet before,
 The struggling fount of sorrow gushes o'er ;
 And eyes fast fading into death's repose,
 Shed the last tear-drop for their country's woes.

Rise, Scotland, rise ! the fearful dream is o'er,
 Ten thousand voices bid thee weep no more ;
 A dying Wallace spurns the hated thrall,
 A living Bruce repeats the glorious call ;

From rock to rock the swelling cry resounds,
From hill to hill the pealing thunder bounds;
O'er barren wild and verdure-teeming plain,
O'er foaming cataract, o'er mountain-chain;
From Berwick's stream to Kirkwall's lone retreat,
From Stirling hill to Rona's wave-worn seat,
It comes, it comes—the lethargy is past,
'Tis Freedom's self that peals the stirring blast.
Awake, ye heroes, high the flag unfurl,
Unchang'd in heart, the stern defiance hurl;
Pluck from its coward sheath the glitt'ring brand,
Crush the foul tyrants of your native land;
Rise, conqu'ring warriors—sons of Scotland, rise!
Death be the refuge—freedom is the prize!

Sweet Bannockburn! the sun's departing beam
Flung o'er thy bonny land a ling'ring gleam,
And calm and peaceful fell the liquid ray,
'Mid rural scenery and woodland spray:
But ere that beam another day had crown'd,
A ghastly ruin mock'd the charms around;
The green grass waved along the verdant plain,
Another day—'twas crush'd beneath the slain;
The streamlet sparkled but the eve before,
Another day—'twas red with clotted gore;
The wind scarce breath'd its melancholy moan,
Another day—'twas fraught with dying groan;
For England's hosts, and Scotland's patriot band,
In deathly struggle trod that fated land.

As black'ning tempests meet at close of day,
So met the foes, 'neath evening's mellow'd ray;
Yet night's all-spreading shade could scarce restrain
The martial fire that throb'd in ev'ry vein;
And ere her solitary hours had sped,
The brave De Bohun stain'd a gory bed.

The day has dawn'd—the clarion's madd'ning sound
From line to line proclaims the summons round;
The Douglas springs exulting from his rest,
Loud throbs the heart in Randolph's martial breast;
The quiv'ring war-steed hears the noted strain,
And feels the wonted fire in ev'ry vein;
The glitt'ring falchions flash the pending doom,
As bursts the lightning from the tempest-gloom;
Pennon and banner float along the plain,
Plume nods to plume, and strain responds to strain.
Swift as the phantoms of a fairy wand,
In serried ranks the marshall'd armies stand;
A moment more, and England's proud array,
Like surging wave, rolls onward to the fray:

But ere they close, o'er Scotland's tartan'd bands,
 The holy abbot spreads his sacred hands;
 With helmet doff'd her rev'rent warriors kneel,
 And breathe a fervent pray'r for Scotland's weal:—
 'Tis done, 'tis done! the death-fraught words resound,
 And death's dark banner wildly waves around.
 Vain were the task for mortal eye to glean
 The crowding horrors of the battle-scene:
 Now madly onward swells the living main,
 Now back recoils along the thund'ring plain;
 Surge follows surge across th' affrighted strand,
 And strews a ghastly wreck along the land.
 Now gleams the flashing sword athwart the eye,
 Now blends the death-shriek with the battle-cry;
 Now sinks the rider 'mid the reckless fray,
 Now speeds the madden'd steed his headlong way:
 Here breathes the fainting knight his feeble pray'r,
 The dying soldier screams his war-cry there;
 Unnumber'd arms, th' insatiate weapon wield,
 And rank on rank bestrews the crimson field.
 England's stout archers ply th' unerring string,
 And missile show'rs their fatal errand wing:
 But brief their victory—the thoughtful skill
 Of Scotland's chief had met the pending ill:
 Forth from the lines the mail-clad horsemen bound,
 The thund'ring tramp re-echoes o'er the ground:
 On, on they come! the torrent's wild career
 Were nought to theirs; a shriek of frenzied fear—
 A rending shock—and England's stalwart train,
 One trampled mass besmears the reeking plain.

Oh! 'twas a sight might quench the kindling flame
 That breathes its vigour through the warrior's frame:
 Pale terror rush'd amid the yielding band,
 Chill'd ev'ry heart, unnerv'd each iron hand.
 The Scottish champion mark'd the wild dismay,
 And eager rush'd to win the dubious day:
 Swift at his word careers the gallant troop,
 As drops the soaring hawk in headlong swoop;
 With reckless hoof they spurn the trampled dead,
 A moment's pause—and England's army fled.

O Death! stern tyrant of our fleeting hours,
 In thousand shapes thou trick'st thine antic pow'rs;
 Youth, manhood, age, are all alike to thee,
 Creation bends beneath the stern decree:
 All dread thou art, but in the battle-field
 Supreme thou reign'st, in majesty revealed:
 Thy arm triumphant rules the ghastly day,
 While vanquish'd armies sink amid the fray.

High wax'd thy triumph, loud thy revels rose,
 When England's warriors fled before their foes.

On, on they roll—the mean, the high, the proud,
Commingled all—one vast despairing crowd :
On, faster on, pursues the storm of war,
Swells in the gale, and thunders from afar.
Ten thousand arms uprais'd the blood-stain'd brand,
Ten thousand corpses strew'd the loathing land :
O'erwhelmed and trampled in the frantic flight,
Unnumbered victims quit the realms of light.
A gallant host they cross'd the Scottish pale,
A shatter'd few return'd to tell the tale ;
And far and wide was heralded the fame
Of Scotland's liberty, and England's shame.

Yet one there was,* a heart untaught to yield,
That ne'er had brook'd to turn from battle-field ;
His king, his honour, claim'd his only care,
Death was his friend,—he sought a triumph there.
His monarch safe, he check'd the foam-fleck'd rein,
And spurr'd his charger to the field again ;
Bright flash'd his sword, and stream'd his helmet-plume,
As rush'd the warrior to the glorious doom.
One gallant cry he gave, one knightly blow,
Ere closed the flood around their lonely foe ;
While he reel'd in strife convulsive tost,
Then slowly sank amid the whelming host.

The field was won—the pearly lamp of night
In heaven's high dome reveal'd her hallow'd light ;
And trembling Silence sought her tranquil throne,
Scared by the battle-din, the dying groan.
How changed the scene, since morn's betok'ning ray
With redd'ning hues proclaim'd the bursting day !
A rescued country greets the conqu'ring band,
One mighty rapture fills the mourning land ;
Triumphant echoes ring from shore to shore,
And Scotland's voice proclaims her thralldom o'er.
'Tis joyous there—but sorrow's sickly reign
Has cast its gloom o'er England's broad domain ;
Alas for her!—her brightest hopes are fled,
Her smiles are o'er, her fairest flow'rs are dead ;
Cheerless her homes—her gallant sons are gone,
Her grey-hair'd sires to grief are left alone.
Cease, wand'ring Fancy, cease the mournful strain,
Nor wake the slumb'ring pang to life again ;
O leave the past!—serener, happier hours
Expand their brightness to thy wayward pow'rs ;
Insatiate war has fled from Britain's shore,
Calm'd is dismay, and discord howls no more.
See, gently clasp'd in friendship's soft embrace,
The sister-climes adorn their ocean-base ;

* Sir Giles de Argentine.—SCOTT'S *History of Scotland*.

Firm as their warriors, as their daughters fair,
 They brave the storm, the calm united share.—
 So may they stand, and hold their genial sway,
 While nations fall, and empires melt away!
 So may they stand, till Heaven's almighty doom
 Enwrap creation in its destin'd tomb!

LITERARY REPORT.

S. Joannis Chrysostomi Homiliae in Matthæum. Textum ad fidem Codicum MSS. castigavit, variis lectionibus et adnotationibus instruxit FRIDERICUS FIELD, A.M. Coll. SS. Trin. Socius. Cantabrigiæ: J. et J. J. Deighton. Londini: J. G. et F. Rivington. Oxonii: J. H. Parker. 3 vols. 8vo.

"THIS work has long been anxiously expected by theological scholars, and will not disappoint their expectations. The editor's name stands high in his own university, and he has bestowed his whole attention for some years to this work, which reflects honour equally on his application and his judgment, as well as his ability as a critic. It is well known to scholars that the works of many of the fathers require the same laborious care for the purification of the text, by the collation of manuscripts, which has been so successfully bestowed upon the classics during the last half century, especially by the German scholars, and in England by a Porson, an Elmsley, and a Gaisford. That the new field hereby opened to their successors will be as zealously and successfully cultivated, no one can doubt who has observed the signs of the times. It is remarkable that the first step of any importance in this noble enterprise should have been taken by the sister university; unless, perhaps, we may claim priority for Dr. Burton's Eusebius, Dr. Routh's Opuscula, and Mr. Jacobson's Apostolic Fathers. Much, also, may be expected from the learned editors of the "Library of the Fathers;" but we have not to trust only to the unassisted labours of individuals—our noble University Press affords us the means of

accomplishing much more than could be expected from the zeal of private individuals. The same funds which have so liberally supplied the learned world with such splendid works as Suidas and Plotinus, can with equal ease supply complete editions of the works of Chrysostom or Jerome, Origen or Cyprian. The sister university seems, indeed, to have taken St. Chrysostom out of our hands, if we are to consider the work before us as the first part of an entire edition; but enough remains for a race of amicable rivalry between the two learned bodies for many years to come. The typographical execution of the present work is very creditable to the Cambridge press. The result of Mr. Field's examination of this portion of the text of Chrysostom is to restore the credit of the Eton edition of Sir Henry Saville, at the expense of the Benedictine, which professes much more than is performed in it. In preparing his text, Mr. Field has collated no less than *ten* manuscripts, which do not appear to have been previously examined: three of which are in the Bodleian Library, three in the Royal Library, Paris, two in Trinity College, Cambridge, one in Emanuel College, Cambridge, and one in the British Museum. The editors of the Oxford Library of the Fathers, we are informed, have adopted this edition as part of their series; and this intention of the editors, we have no doubt, will be cordially seconded by their subscribers, as no pains have been spared to render the work deserving the approbation of the learned. The first two volumes are occupied with the text, and the last with the preface, notes, and indices."—*Oxford Paper*.

A Night near Windsor; or Port Royal Annals, and a Tale of the Turf. By A. COLLINGROSS, Esq. Author of "*Royal Sketches Afloat*," &c. &c. London: Fraser. 1 vol. Post 8vo.

THIS is a work, to notice which we rather step out of our way, for two reasons:—the critiques that have appeared upon it in the *Metropolitan* and the *Monthly Chronicle*; and the remarkable powers of writing presented in itself throughout.

In the former of the two periodicals above alluded to, it is angrily stigmatized as "a failure—another failure," a sentence by the comprehensive brevity of which we were as much staggered as by the fact that the review appeared before the work was actually published. Mr. Collingross has been for some years a successful contributor of naval articles to *Fraser's Magazine*; and, we conclude, refused to the *Metropolitan* the gratuitous portion of literary matter requisite to ensure a favourable notice.

The critic in the *Monthly Chronicle*, who sets out by saying that he has not read the work in question, complains of not being able to understand its drift; and goes on by gravely accusing the author of having humorous intentions—of his humour being "uproarious slang," at once offensive to good taste, and "jarring and shattering the nerves of the reader as if by the laugh of an hyæna."

It is impossible, of course, to say into whose hands a work like this might fall; and equally unlikely that the coarse, but characteristic style in which life is laid open, would suit all tastes alike. But there is a truth of delineation—a complete mastery of the subject—an aim at high moral, and a strong inculcation of practical religion as the basis of all that is either good or great in fallen man, that amply compensate for all deficiency in polish, and for such defects as are inseparable from the writing of an author whose productions are evidently the result of a natural bent, and not the laboured efforts of a dull, but practised literary hack.

Paltry injustice is foreign to the nature of ourselves, and the principles of this periodical; and we much regret

that the limits we have assigned to frustrate its intentions, are too short to permit of a support of our opinions by lengthened extracts.

In justice, however, to all parties, we must refer our readers to the volume, which is so "got up," in the technical language of the trade, as to form an elegant addition to a drawing-room table; and we think after its perusal he will agree with us, that there is no attempt—consequently no failure:—as little humour—and but one line throughout, and that scarcely objectionable, of any thing approaching to uproarious slang.

Plain Parochial Sermons. By the Rev. D. PARSONS, M.A. of Oriel College, Oxford; Curate of St. James, Longton, Staffordshire. London: Rivingtons. Pp. lii. 352. 12mo.

THESE Sermons are plain in style, sound in doctrine, and practical in tendency. The author has prefixed a long preface, for the purpose of giving "an account of what seems to be the relation in which the Church stands to schisms by which she is encompassed." We recommend the volume as likely to be useful to the poor in country parishes.

The Historical Class Book; or Readings in Modern History, Chronological and Biographical, from the Reformation in 1517, to the Accession of Queen Victoria in 1837; with Notices of the most remarkable Inventions and Discoveries, and Chronological Tables of Contemporary Sovereigns. By JOHN DAVENPORT, Part Compiler of "*Petroni and Davenport's Italian, French, and English Dictionary*;" Author of "*the Life of Ali Pacha, Traité sur la Prononciation Anglaise, Souvenirs aux Etrangers*, &c." London: Relfe and Fletcher. Pp. xii. 492.

We have seldom met with a work, whose claims to public favour are at once so novel and striking as the above. It differs from all the class books hitherto published, in this most important particular, that it connects dates and facts in the mind of the

pupil, by having all the contemporaneous events of the different countries, as they transpired, noticed under the reign of the monarch then on the British throne; a plan never before contemplated, and immeasurably superior to the commonly miscellaneous and desultory selections. The publishers have conferred a great favour both on masters and pupils, by the introduction of such a sound, practical, and what is more, such an intelligible manual to their notice. It cannot fail to be universally adopted.

The Pictorial History of Palestine.

By the EDITOR OF THE PICTORIAL BIBLE. London: C. Knight. Parts I. II. pp. lxxii. 56.

No one who has seen the Pictorial Bible will rest satisfied till he has procured this most excellent companion, which in brilliancy of design and execution fully maintains the high character which both editor and publisher have justly obtained in the literary world.

A Companion to the Altar Piece; consisting of Annotations on the Apostles' Creed, the Ten Commandments, and the Lord's Prayer.

By J. A. THORNTWHAITE. London: Groombridge. Pp. 31.

ANOTHER pearl of price from Mr. Thornthwaite's Cabinet. We consider that the Church owes much to his labours; and are sure that the offerings of such laymen will always be acceptable.

Elegy written in a Country Church-yard. With Versions in the Greek, Latin, German, Italian, and French Languages. London: Van Voorst. Pp. x. 128.

THE rapid progress which the art of engraving upon wood has made in the last few years, has led to a new era in the history of illustration. For our own parts we prefer a well-executed wood-cut for this purpose to any other style; and consequently we hail the present most elegant publication with great pleasure. Nothing can exceed it. At the same time we think we have seen a Latin version by the late Gilbert Wakefield, which, if our

memory serves right, is preferable to the one here given. But upon this point, which is a matter perhaps of taste, we will not be hypercritical. Such a publication

"Emollit mores nec sinit esse ferus."

The Corner Stone. A Sermon prepared for delivery in St. Luke's Church, on Sunday, 7th of April. By the REV. J. CROSTHWAIT, B.D. First Chaplain to H.R.H. the Duchess of Kent, (1818,) and a Prebendary in St. Patrick's Cathedral, Dublin. Dublin: Curry. Pp. 36.

A DISCOURSE of considerable merit.

The Catholic Church: its Nature, Constitution, and Privileges; with a few Remarks on the consequent Duties of Christians. By Rev. J. OLDKNOW, M.A. of Christ's Coll. Cambridge. London: Rivingtons, 1839. Pp. 79.

It appears that Mr. Oldknow, being in the habit of occasional communication with the late Rev Hugh James Rose, had designed to dedicate this little work to him; his lamented death, however, having defeated the intention, it is now dedicated "*To the Memory*" of that excellent man.

"In this little treatise (the author tells us) the church is considered solely in the light of a *spiritual society founded by Christ*." And, although by no means insensible to the importance of consecrating the state by an alliance with the church, yet he everywhere carefully guards against confounding the distinct attributes of the church as a *spiritual society*, and as an *established society*. It is truly refreshing to see the parochial clergy (Mr. Oldknow is curate of Nevill-Holt, Leicestershire) thus deeply imbued with sound sentiments of churchmanship, and able to support them by a reference to the Fathers, and other ancient monuments of the catholic church. In accomplishing his task, Mr. Oldknow has shown great knowledge in the interpretation of Scripture, extensive reading of ecclesiastical writers, and much facility in applying them to the purpose in hand. We cordially recommend the book.

A SERMON

ON MATT. XIII. 45, 46.

Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls : who, when he had found one pearl of great price, went and sold all that he had, and bought it.

IN many of our Lord's parables—perhaps we may say most of them—it seems to have been his gracious design to lay before his disciples, as it were, in a kind of picture, representations of some of those peculiar features, which, in after times, would mark the course of his church on earth. Thus, for instance—not to go beyond the limits of the chapter which contains my text—in “the parable of the sower,” he indicated the many different ways in which the gospel would be received by different classes of persons, even amongst those who would accept it as true. In “the parable of the tares,” he declared the startling truth, that, “in the visible church the evil” would “be ever mingled with the good ;” and in those of the “mustard seed,” and “of the leaven,” he maintained that the gospel state would always be of a progressive character. And so, also, as we may judge with respect to the parable now before us. What, indeed, was the exact object which our Lord had in this parable, we may not be able to ascertain so decidedly as in some others ; because either he has not been pleased to interpret it himself, or, at least, his interpretation has not come down to us. But still, I think we may, without much difficulty, arrive at his meaning, so as to give the parable a very useful practical tendency.

The design of this parable seems to be to show, what may be styled the exclusive claims made by the gospel on its disciples ; and that those who received it in its true character, must, and would, fully recognise those claims. “The kingdom of heaven,” said our blessed Lord, “is like unto a merchantman, seeking goodly pearls : who, when he had found one pearl of great price, went and sold all that he had, and bought it.”

In the view we have taken, this, then, is as much as if he had said, “something of this same kind may be expected to happen in the state of the gospel upon earth ; instances will occur wherein persons, seeking for what is really good—seeking their true interest, will meet with the gospel, and they will regard it, and most justly regard it, as a treasure of such paramount and transcendent value, as to be willing to resign every thing they possess to secure to themselves this one pearl of great price.

Nor, when thus interpreted, has this parable been without its accomplishment. The history of the manner in which the gospel has been regarded in the world, is, indeed, a very melancholy narration ; yet there are in it some cheering pages. Painful, in truth, is it to meditate on the neglect and contempt cast in so many cases on its inestimable blessings by those who have professed to receive it, as well as by those who have altogether rejected it. Yet there have been those who have

esteemed them as surpassing every other possession in the world. There have been those who have acknowledged the exclusive claims of the gospel, and have regarded them as just; and, what is more, have acted up to their acknowledgments.

In the first place, there have been those who had been brought up in other religions—as Paganism, Mahomedanism, or Judaism, and been deeply attached to their creed, such as it was; and yet, when they had been taught the truth and value of Christianity, and that it demanded of them to relinquish their own religion, or, at least, all that in their own religion was at variance with the gospel, they were content altogether to relinquish it.

In the next place—and this is the point in which *we* are most concerned—though the great majority of those who have professed themselves Christians, have too generally bartered away the present privileges and future hopes of the gospel for mere worldly things; still it is refreshing to discover here and there in the history of the church of Christ, examples of holy men who gave up riches, honour, pleasure—nay, even life itself, rather than renounce their interest in the blessings of Christ's religion.

Nor have these examples been confined merely to the brighter periods of the church—to apostolic and primitive times, for instance, or to seasons of peculiar enlightenment and purity in later days. No: even in what may, perhaps, be regarded as the darkest ages of her history, in portions of her fold which have been despaired of, or have denied themselves the use of some of her most precious privileges, and under other circumstances of the most disadvantageous character, we are sure there have lived and died those who were most faithful and disinterested witnesses to the value of the gospel. Public records bring down to us most noble and pleasing portraits of many distinguished characters who have been holy as well as great, whilst researches into private memoirs vastly swell the catalogue of eminent Christians, and teach us to believe that if we could dive deeply and fully into the secrecy of christian retirement and obscurity, no age or branch of the church, however unpromising in appearance, would be found barren in such fruits. It may suit the purposes of the infidel and sceptic to represent only the dark side of the picture, to blacken the characters of the best of men, and to seek to make all appear equally depraved; it may be congenial to the feelings of human nature to cherish the notion that the praise of sincerity and disinterestedness belongs not to those who hold not their own views in religion; but to the humble Christian, it is a grateful employment to view with thankfulness the bright examples, not only of those who have been faithful under great advantages, but also of those who have been faithful, though they wanted many of those advantages which others have enjoyed. It is cheering to remember, in the words of Dr. Milner, in his Church History, that “it is certain, that from our Saviour's time to the present, there have ever been persons who have been real, not merely nominal Christians; who believed the doctrines of the gospel, loved them because of their divine excellency, and suffered gladly the loss of all things, that they might win Christ, and be found in him.”

* Milner's Church History, vol. i. page 1, of the Introduction.

In the parable, then, so interpreted, we may learn, in a few words, what was the place our Saviour himself considered the blessings of his gospel ought to hold in our estimation. Here we may observe the supreme—the paramount value which we ought to set on that present and eternal blessedness which is comprehended in the term salvation through Christ; that it would, in fact, be wise to give all things in exchange for so great a treasure; that it would be rational, even, to resign every other possession, if required, rather than risk the loss of one so great as this.

And on consideration must we not confess that this is only a just view of the question? Let us reflect for a moment on the nature of those blessings which are to be obtained by means of the gospel, and by that alone. And I know not how we can better accomplish this, than by observing what would be our condition without the gospel, without any knowledge of Christ, or of his salvation. Let us, in fact, see what is man's state by nature, and then contemplate the vast change which the gospel makes in that state, in the case of all true believers.

Far, indeed, be it from me to represent the natural condition of the human race as worse than it really is. We should be ungrateful, indeed, not to feel that many and great are "the blessings of this life," which we have richly to enjoy. There is, unquestionably, much solid and rational enjoyment vouchsafed to us, even in this world, in various ways: as, for instance, in the just gratification of the natural desires and affections; in the innocent pleasures of social intercourse; in the satisfaction of benefiting our fellow-creatures; in the cultivation of the mental faculties; and in the study of the works of nature. But still, with all this, there is much, both within us and without us, calculated sadly to embitter the cup of human existence.

1. In the first place, it must never be forgotten that man is, by nature, in a state of sin, and, as such, in a state of guilt and condemnation in the sight of God. This truth, reflecting persons, even amongst those who enjoyed not the light of divine revelation, have, in some degree, felt and acknowledged. This charge, in its full extent, the Bible brings against us all. And if we have any real knowledge of ourselves, our hearts must tell us that we are all under the displeasure of our offended Creator. When we meditate on him, there is something within us which speaks of enmity, of wrath, of condemnation, by reason of sin; something which, even in the best of men, has a tendency to awaken apprehension and fear; and the more fully we see the depth of our sinfulness, the extent of our transgression against our benevolent Creator, the more serious will be our sorrow of heart.

2. Man is, by nature, corrupt and depraved. It cannot be denied that he is disturbed by evil passions within him, which continually render him, to say the least, uncomfortable, and, at times, even miserable. A powerful inward struggle is continually felt in his breast; a contest between reason and conscience on the one hand, and sinful desires on the other. Envy in one; malice in another; anger and wrath in a third; lust, in a fourth; ambition, vanity, avarice in others; these are the ruling, and often the raging passions. In opposition to reason, to conscience, and to experience, we find some one or more of these evil affections working in the children of disobedience, and making them

truly unhappy. These are the sad evidences of man's corrupt state by nature.

3. But this is not all. Man has much beside these which tends seriously to disquiet him. There are anxieties, fears, and perplexities; there are privations, losses, disappointments, and afflictions, which few, if any, altogether escape in their passage through this vale of misery; so true it is, that man is born to sorrow as naturally as the sparks fly upwards.

4. But once more; man, in his natural estate, is left in great doubt and fear respecting what will be hereafter. If he were quite sure that when he dies he was to die for ever, the end of life might not, perhaps, be so terrible; but he cannot well shake off a certain fearfulness about an eternity. Even the man who proudly professes not to believe the Bible, has been found to suspect that there may be another world. His body he knows will die and mingle with the dust, but he cannot divest himself of the feeling that he has something within him—a spirit, or a soul, which is born not to perish; and hence arises a dread of a world to come, which disturbs his peace of mind, and not unfrequently throws a damp and a gloom over all his worldly enjoyments.

Such, then, is man's natural estate! It is, indeed, but a very imperfect sketch which we have given of it, yet amply sufficient, assuredly, to prove that it is beset with the most serious evils. And, certainly, whatever has power to remove, or even effectually to alleviate, these various evils, must be esteemed a most invaluable acquisition.

And this is just what the gospel undertakes to accomplish for all who will cordially receive it. To alleviate and remedy during life, and effectually to remove at last every misery to which man is liable, these are the gracious promises of the gospel, the inestimable blessings of the kingdom of heaven. To make this the more evident, it may be well to point out how the gospel remedies those evils to which we have just drawn attention in our description of man's natural estate.

1. We spoke of the painful feelings by which man is assailed when he perceives that he is a sinner, and is taught to see and acknowledge the extent of his guilt in the sight of God. And how is it possible that any thing could more precisely meet this case than the provision made for it in the gospel of Christ! The very ground-work of the gospel is this—that man, as a sinner, is in a state of condemnation, and therefore requires deliverance. Hence the first offer of the gospel is that of a Saviour to deliver man from sin and guilt—a Saviour, which is Christ the Lord. Hence, it calls upon all who feel their guilty state, to behold Him which taketh away the sin of the world. To every penitent believer in Christ is proclaimed the full pardon, remission, and blotting out of all his sins; and in this promise he finds peace and satisfaction.

2. In the next place, we describe man as by nature corrupt, and, consequently, subject to the painful workings of evil passions, feelings, and desires. And the gospel holds out to the believer the offer of a power which can subdue even these—the renewing, sanctifying, and transforming influence of the Holy Spirit. This influence, moreover, is so mighty, that it is not only able to restrain the evil propensities of our nature before they have grown strong and confirmed by indulgence, and to implant and cherish in us new and holy, and therefore happy dispositions,

but also is sufficient to convert the heart, though it be as hard as stone, and make it, as it were, like wax. It is sufficient to convert the most abandoned profligate, when he yields to its power, into one of the purest of men; the most proud and self-willed beings into the most submissive and resigned of God's creatures; the most hard-hearted into the kindest and most benevolent; the morose and ill-tempered to be amongst the mildest, most amiable, and gentle. Thus, in the believer, it either keeps in subjection those evil tempers, and sinful desires, which are amongst the greatest miseries of human life; or, when these have gained a dominion, it conquers, bears down, and triumphs over them. And thus, in either case, the gospel materially diminishes the miseries, and increases the happiness and peace of them that believe.

3. But we have also described man as being surrounded and beset by such a vast variety of privations, sorrows, and cares, that few, if any, can easily preserve themselves from all. And in this case, also, the gospel has a sufficient remedy. This is, indeed, to be found in its full perfection only in that promise, to which I shall presently allude more at large, the promise which it holds out of another and a better world, in which these miseries will have no place. But it also affords relief amidst all the griefs and sorrows of human life in another way. The same Holy Spirit which enables the believer to overcome all his evil passions and habits, is also powerful to apply comfort to the soul, when afflicted with any, even of the severest sufferings to which we are exposed. If we observe the state of true believers, we shall find that there is no privation, no worldly loss, no anxiety of mind, no pain of body—in short, no trying circumstance whatever, which has not been borne, and which may not be borne, with patience and resignation to the will of God, through the cheering and comforting influence of divine grace. And, surely, this must ever be regarded as an eminent proof of the value of the gospel.

4. The last source of man's misery upon earth which was mentioned, is the fear of death—the anxiety he feels about what may be hereafter. And here, once more, the gospel effectually lends its aid, speaking peace to the troubled mind. Our Lord Jesus Christ has emphatically brought life and immortality to light through the gospel. He has established the certainty of a future and an eternal world. The gospel speaks of a resurrection from the grave to eternal life and bliss. It affords a promise of this bliss to the sincere believer. It assures every true Christian of an interest through the merits of Christ in the joys of the world to come. It enables him, through faith, and by grace, to look upon death without fear and amazement. It, as it were, transforms the closing grave in his sight into the opening gate of heaven. It empowers him to long for, and earnestly to desire, but patiently to wait for, that end of life which will be to him the coming of the glorious day of the Lord Jesus Christ; so that, here again the gospel effectually improves man's natural condition whilst he is on earth.

And, surely, in these varied and important blessings we may see something of the value of the gospel dispensation. These are its present joys and comforts which many have fully experienced; and, assuredly, on their valuation alone we may well esteem it as a treasure of the most transcendent character.

But one farther consideration must be taken into the account, to give us a due estimation of its excellence. Of this point, however, we shall never form a just valuation as long as we continue in this world. The gospel has the promise not only of the life that now is, but also of that which is to come. "The kingdom of heaven," established in grace upon earth, is the beginning—but only the beginning and foretaste of the things prepared for the righteous in the kingdom of God's glory in heaven. In that state there will be found no sin, no guilt, no condemnation; for all this will have been blotted out for ever. There will be no evil passions or sinful desires, for they will have been utterly destroyed. There will be no more pains or anguish—no wants, no fears, since all these will then have vanished away. There will be no more death; all will be one continued scene of peace, and joy, and unfeigned love. All will be happiness unspeakable, unchangeable, eternal. There, and not till we are there, shall we fully know, and rightly understand, the true value of the salvation which is in Christ Jesus. Then will be comprehended what is meant by its being estimated as a "pearl of great price."

But our Lord's parable teaches us not only to set a high value on the blessings of the gospel, but also to prefer them above every other possession. And is not this the view we ought to take of them? For what are all the very best of this world's good things when compared with these? Let us take an estimate of those things which are most valued and sought for by mankind; these may, I conceive, be spoken of as the riches and possessions, the honours and distinctions, and the pleasures of life.

Now, let it be observed, I would not in the least undervalue any one of these. There is much, unquestionably, in each of these which is deserving of the attention of the wise and the good; but, after all, what can they do to secure man's real and permanent happiness? What can they effect to improve his natural condition? What, at least, in comparison with the gospel?

1. Let us take an estimate of the value to be set on *the riches and other possessions of the world*. It is true they afford a certain degree of satisfaction. It is a pleasing contemplation to find our means increased by honest endeavours, to have our condition in life improved by industry, or by the just use of those talents with which God has endowed us; but still, with every allowance, what can the greatest riches, or the most rapidly made gains, or the utmost abundance of worldly possessions, accomplish in advancing the true happiness of man? Can they purchase for him solid and substantial peace, either here or hereafter?

2. Consider next *the honours and distinctions of the world*. Now, undoubtedly, there is much gratification to be derived from finding ourselves rising honourably in society, being looked up to, respected, admired. But pleasing as all this may be, and even cheering amidst the trials of life, what can it in itself really benefit man, who is to live when all these distinctions shall have vanished away? What, in fact, are the highest worldly honours, when compared with the blessings of the gospel of Christ?

3. Or what are *the pleasures of the world*? When innocent, and innocently pursued, they are certainly good and useful in their way,

but can they make men happy? The mind may, indeed, be lulled by them for a time into a forgetfulness of our real condition in this world. In the hurried round of endless amusements, or of sensual indulgences, or even by a close attention to business, or to literary pursuits, a man may be enabled for awhile to conceal from himself that he is a mere mortal, or that he has an immortal spirit. He may thus forget that he has a soul to be saved; that time is ever on the wing; that death approaches; and that after death is the judgment; but it is only for a time that this can be done. Conscience, reason, revelation, the Spirit of God, deaths, losses, sorrows, fears, tend to awaken him at seasons from this blind delusion, and remind him, painfully remind him, of what he is, and what he may be hereafter; and what, at all events, will the highest, brightest, purest, best of mere earthly pleasures do for man to support him in the hour of death?

With these facts before us, we may justly say, that these, in which are comprehended all the best of mere earthly enjoyments, have been weighed in the balance, and have been found wanting, neither the riches, nor the honours, nor the pleasures of the world can be compared with the blessings of the gospel kingdom.

But the parable teaches us even more than this. The merchantman who was seeking goodly pearls, was willing to sell all that he had to purchase the one "pearl of great price." If the most extreme case, then, were to fall to our lot, we must be prepared to meet it. If we were called to follow the course described by St. Paul as his own, we must not shrink from it. "What things," says he, "were gain to me, those I counted loss for Christ; yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him." (Phil. iii. 7-9.)

Thanks indeed be to God, we are not now compelled, as Christians have been, to resign all things—friends, home, possessions, and even life itself, rather than renounce our faith in Christ. The religion of our Lord is not now under persecution as it has been; so that neither the property nor the lives of his disciples are in danger from their attachment to him. Neither is the Christian called upon precisely, like the merchantman in the text, to sell all that he has in order to purchase Christ's salvation. Nothing, in fact, which we can give, can possibly purchase that. It is from the beginning to the end a free gift from God, and as such we must view it, seek it, and accept it. We have, in truth, nothing to give to obtain it; but still there may be something which we possess which we ought to give up for the sake of it. For it is possible that we may be giving a preference to some of the good things of this life, over the blessings of the gospel state. And, indeed, with the generality of mankind this is too much the case. They set their affections on some one or more of these things—on the honours, or the gains, or the pleasures and enjoyments of this present world, so as effectually to shut out all real concern for the spiritual blessings and eternal promises of Christ's religion. Mark, then, the lesson which the parable before us conveys in every such a case as this. It is that, if there should be any one thing which we possess, which in any way hinders us from securing our salvation through Christ, we must resign it, be it what

it may. And, brethren, let us well reflect what must be the infatuation and folly of any one who would refuse to give up any earthly good which may endanger the salvation of his soul! Let us bear deeply impressed on our hearts our Lord's own words to his disciples, which accord so well with the moral of this parable, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. xvi. 26); and, therefore, let us take these other words of his to heart, "If thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." (Matt. v. 29.)

D. I. E.

MISCELLANEOUS.

COMMENTARY OF THEODORET, BISHOP OF CYRUS, IN SYRIA, ON ST. PAUL'S EPISTLE TO THE ROMANS.

(Continued from page 410.)

CHAPTER VII.

1. *Know you not brethren (for I speak to them that know the law) how that the law hath dominion over a man, as long as he liveth?* You well know, says he, you I mean who have been brought up in the law, that the law has its authority over those who are yet alive; and he adduces an example also in accordance with this proposition. 2. *For the woman which hath an husband is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is made to cease from the law of her husband.* And then he shows this yet more clearly: 3. *So then if, while her husband liveth, she be married to another man, she is called an adulteress; but if her husband be dead, she is free from the law, so that she is no adulteress, though she be married to another man.* The law, says he, calls her an adulteress, not who after the death of her husband is united to another, but, who while her husband is yet alive, joins herself to any one else, for such an one it orders to be punished as insolently rebelling against the law of matrimony; it is evident, therefore, that when her husband has brought his life to an end, the widow not illegally, but with the distinct permission of the law, may marry another. Nor indeed was the holy apostle ignorant, that the law gave permission to the living also to dissolve a marriage when it should be no longer agreeable, but he was mindful of our Lord's assertion, which declared that Moses gave them that law on account of the hardness of the heart of the Jews, but that the law of nature had added no such terms, for one man, says he, and one woman did God make, establishing the law concerning marriage in their very creation: wherefore leaving this unnoticed, he passed on to the law as regarded the dead, and subjoins, 4. *Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead.* It would have been indeed in strict consistency with the example adduced, to have said, "the law is dead," that is, has ceased, but in consideration of

the spiritual weakness of the Jews, for they greatly exalted the law, and from a desire not to afford an opportunity of finding fault with it to the heretics who denounced the Old Testament, he avoids saying that the law had ceased, but declares that *we have become dead to the law* by baptism which saveth us, and then rising again have been united, to Him who hath Himself risen from the dead, that is Christ. And as he had called the faith which is in the Lord a marriage and union, in strict keeping herewith does he show the fruits also arising from marriage, *that we should bring forth fruit unto God*, says he. What then is this fruit-bearing? That our members become the instruments of righteousness. And most aptly does he show that the law itself leads us to be joined to Christ, for it forbade not, says he, a woman to be married to a second husband after the death of the first. And then he goes on to point out the difference. 5. *For when we were in the flesh*, that is, under the polity of the law, for the legislative ordinances concerning the flesh, as of foods and drinks, of leprosy, and such like, are what he here calls the *flesh*; *the motions of sins, which were by the law, did work in our members*. He says not "in" the law but *by* the law, for it does not itself bring about sin, but it condemns sin, while that, which was good, sin uses for evil; neither indeed do our members themselves bring about sin, but only by our members has the inclination of the soul to the worse brought its operations to effect. And what then springs from hence? *To bring forth fruit unto death*.

In these words he has taught us that before the coming of (the covenant of) grace, while we were living under the polity of the law, the attacks of sin to which we were subjected were the more powerful, in that the law showed indeed what ought to be done, but offered no help to do it. 6. *But now we are made to cease from the law*. He still continues in the same cautious mode of expression, and says not, "the law is made to cease," but *we are made to cease from the law*, that is, it is inoperative as regards ourselves, we are no longer under its polity. And how are we made to cease from it? *Being dead to that wherewith we had been held*. For when we were subjects of the law we came to baptism, and dying with Christ, and with Him rising again, we were united to our Lawgiver, and no longer need the polity of the law, for we have received the very grace itself of the Spirit, as what follows proves, *that we should serve in newness of spirit, and not in the oldness of the letter*. He here puts the *spirit* in opposition to *letter*, and the *new* against the *old*, that by the word *letter* he might point out the law, and by the *old* its having come to a conclusion. For indeed by Jeremiah (xxxi. 31, 32,) God says, "I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt:" so that the difference was shown even by the prophet; and on the appearance of the new covenant, the old must yield. Having thus spoken, and foreseeing as one honoured with the gifts of the Spirit, that some of the heretics would understand this in derogation of the old covenant, and conceive that the old law came from some other than the one same God, the holy apostle necessarily states the objections and subjoins the answers to them. 7. *What shall we say then? Is the law sin?*

He had in the former parts of this epistle laid down many positions, which might have given an opportunity of finding fault with the law, to such as were desirous of speaking evil of it, unless he had offered the present solution of such questions, (as) "the law entered in between that the offence might abound;" and "the law worketh wrath;" and "by the deeds of the law there shall no flesh be justified in His sight;" and the like; wherefore, for the resolution of these very things he proposes the objection. And first he shows that the interrogation is profane, and adds the expression of disavowal, *God forbid*, and then he teaches the utility of the law. *Nay but I should not have been aware of what was sin, but by the law.* Not only, says he, is the law not the teacher of sin, God forbid, but on the contrary it is the condemner of sin, for I should not have known what was evil, unless it had shown me. *For I should not have known that lust was, except the law had said Thou shalt not lust.* The words *I should not have been aware*, and *I should not have known*, are not here indicative of a total ignorance, but mean this, that I received from the law a knowledge more complete than the mere discrimination of nature. 8. *But sin taking occasion by the commandment wrought in me all manner of concupiscence.* In every way he endeavours to show that it was free from blame, for having said that by the imposition of the law sins had been increased, lest any one should suppose that the law had been the cause, he most seasonably sets forth its way, that sin making use of the imposition of the law as a mean for battle, beat down the weaker powers of judgment. *For without the law sin were dead*, for where there is no law pointing out what should be done, and forbidding what should not be done, sin has no place. And he makes this evident by an example; 9. *For I was alive without the law once*, for Adam before his transgression had no fear of death, *but when the commandment came, sin revived, and I died.* For when God had imposed the commandment respecting the trees, immediately the devil came to the woman in the serpent, and uttered those deceitful speeches, and she being enticed, and beholding the beauty of the fruit, was overcome by desire and broke the commandment. And with Adam she immediately received the sentence, for he also had shared in that food.

10. *And the commandment which was ordained to life I found to be unto death.* In every way he vindicates the law, and the commandment, but proves the evil of sin; for the commandment, says he, was the minister of life, but the turning aside to evil begot death, wherefore he most properly says, *found*, to show that the intention of the law, and the end brought about by sin, were widely different things. 11. *For sin, taking occasion by the commandment, deceived me, and by it slew me.* The same thing he had said before, only in different words. 12. *Wherefore the law is holy, and the commandment holy, and just and good.* It is the Mosaic which he here speaks of as *the law*, and that given to Adam as the *commandment*. And the reason why he honours the latter with the greater praises, is that it commonly meets with the greater censures. For they who live in idle ease, and will not undergo the labours of virtue, cry out even against God Himself, for imposing this commandment. For if He were ignorant, say they, of what would happen, how can He be God who foreknows not the future? but if while foreseeing the transgression, He yet imposed the commandment, Himself is the cause of the trans-

gression! But such should be aware, that the power of discriminating between good and its opposite is the property of those that are gifted with reason, for the nature of the irrational creatures possesses no such faculty of distinguishment of these things; for the wolf is ravenous, and the lion feasts on its prey while scarce dead, and bears and leopards follow in the same train; and they have no sense of sin,* nor a conscience to be pricked at what has been done; while men, though no one be present at their actions, are ashamed and afraid on account of what they have dared to commit, for conscience supplies the accusation. How then were it possible that they who possess such a nature, should yet live without any law at all? Wherefore God enjoined the commandment, that man might thereby learn to understand his own nature, and to fear his Lawgiver. And well indeed may we perceive the loving-kindness of that Lawgiver, for He enjoined not some law which was difficult of observation, but one which could have been easily kept. He allowed to him the enjoyment of all the trees, of one alone He forbade him the use; not that He grudged him that one, for how could He do so, who had already given him power over all? but in order to teach him the terms of submission, and to render him well-affected towards his Creator, and afford a mean for the exercise of his rational faculties. And if then, by not keeping the commandment he came under sentence of death, this can be no cause for blame to the Lawgiver, but to him who transgressed the law. For so neither, when a physician orders his patient to abstain from cold drinks, does he do this because he invidiously grudges them to him, but in order to bring about his health; and if he not observing the injunction will take water, he draws the injury on himself, but the physician is free from blame altogether. But indeed the Lord God has treated with every possible consideration and kindness, both Adam himself and all his race, and, to pass by all other, and come at once to the noblest instance, for him, and his race, the only-begotten Word became incarnate, and put an end to the power of death, which from him had received its beginning, and promised the resurrection, and prepared the kingdom of heaven: so that He both foreknew his transgression, and made ready before-hand the mean of remedy to follow; wherefore the holy apostle calls the commandment holy, just, and good; *holy*, as teaching what we ought to do; *just*, as rightly pronouncing judgment on the transgressors; *good*, as appointing life to such as observed it. And then again he states the objection that might arise, 13. *Did then that which is good become death unto me?* and again according to his wont he denies it, *God forbid*, and shows us the cause of these evils, *but sin, that it might appear to be (indeed) sin, in its working death to me by that which is good*. There is an obscurity here, arising from the extreme brevity made use of; what he means is this, that *by that which is good*, to wit the law and commandment, *sin is made apparent to me*, namely, as being bad and evil; and how is it so made apparent? *by its working unto death*, for from the fruit I know the tree, and seeing death I hate its parent; but of all this is the law the teacher; it is not then the

* Διὸ καὶ τὰ θηρία οὐτε σώφρονα οὐτε ἀκόλαστα λέγομεν, ἀλλ' ἡ κατὰ μεταφοράν, καὶ εἰ τινὲς ὅλος ἄλλο πρὸς ἄλλο διαφέρει γένος τῶν ζώων ἔβρει καὶ σωμαριῶν, καὶ τῶ παμφάγων εἶναι· οὐ γὰρ ἔχει προαίρεσιν οὐδὲ λογισμὸν.—Aristotle's Ethics, Book vii. ch. 6. ad fin.

law, which thus instructs, that is evil, but sin, which brings death; and it is the inclination of our own free will to the worse, that is the author of sin. *That sin might by the commandment become exceeding sinful.* For though nature points out sin, its excessive turpitude the law has more clearly manifested. The expression *that it might become* is incomplete, the word "apparent" being understood, for so also we explained it in the preceding sentence, "but sin, that it might be seen to be sin indeed by its working out death to me by that which is good, that sin might by the commandment become exceeding sinful," that is, that it might become by the commandment "apparent" that sin is exceeding sinful, that is evil. And then, like some skilful painter, he portrays the contest between nature and sin. 14. *For we know that the law is spiritual.* Again he crowns the law with praise, for what can be more holy than this designation? for it was written, says he, by divine inspiration, being a partaker of this grace the blessed Moses indited the law. *But I am carnal, sold under sin.* He brings before us the man who lived before the coming (of the covenant) of grace, beset by his passions, for by *carnal* he means one who had not yet received the spiritual help (offered in that new covenant, see verse 5 ad fin. and ch. vi. 14 ad fin. &c.); but the *sold under sin* we shall understand by comparing it with that passage of the prophet, (Isaiah l. 1,) "For your iniquities have you sold yourselves." And the same thing does he here say, I have delivered myself up to sin, and sold myself to it.

To be continued.

DEFECTS OF OUR ECCLESIASTICAL SYSTEM, AND THEIR REMEDIES.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR.—The following passage occurs in my last communication, page 295: "There being a right of appeal to [*our supreme courts*] in order to control, and give uniformity to, the decisions of these inferior tribunals." Owing to a *typographical error* in the words included within brackets, this passage completely misrepresents my meaning; and at the present moment, when the *Ecclesiastical Discipline Bill* is occasioning so much discussion, I am anxious to have it corrected, as the words, in their present state, embody the very error which has called forth the noble and spirited opposition and protest of the Bishop of Exeter. The words should be *one supreme court*; and by this one supreme court, a reference to my communication will show, that I meant—a court of final appeal from all the diocesan courts. I do not regard this idea as at all trenching on that independence of the several diocesan courts in the first instance of an accusation, for which his lordship contends; or upon that independence also of the province of York, which the bill just introduced by the Lord Chancellor as mercilessly sacrifices, as it does the several diocesan jurisdictions of the bishops. Such a supreme ecclesiastical tribunal might receive a commission to act from the Archbishops of York, on behalf of their province, in the same way as it now acts for the province of Canterbury, by a similar commission. The plan which I then briefly submitted, it will be seen, fully saved the

jurisdiction of each bishop, in the first instance, of all accusations and trials, of *criminous* clerks within their dioceses, only providing that an appeal should lie, as at present, to the court of the archbishop. That plan, moreover, was even more in accordance with the doctrine and discipline of the Church, (which, by one of her canons made in the reign of Charles I., specially ordered that every sentence upon a *criminous clerk* should be pronounced by the bishop *in his own person*, and not by any chancellor, or other official of the ecclesiastical courts), than the present practice; since it made the bishop to act, either in person, or by direct commission, in each particular case, in the trial and judgment of all such matters.

I profess, however, that although my objection to the Ecclesiastical Discipline Bill, is in great measure founded on the dangerous innovations it is calculated to introduce in the Church, by stripping the episcopal office of some of its most essential attributes; yet there are other considerations of a very grave character, which require us to be by no means *hasty* in our reforms of ecclesiastical law. For, I assure you, Mr. Editor, that in comparison with the railroad speed of reformation in these respects, which now seems to threaten us, I should be found a very "*moderate reformer*" indeed, although, in my former communication, page 296, by an error of the press, I was made to speak lightly of "*us, moderate reformers.*" Now, as temperance and moderation are enjoined on us in Scripture, I do not see why we should be *intemperate in legislation*, more than in any other matter; in fact, it was at *modern reformers*, not *moderate* ones, that I levelled my condemnation; and I suppose the two ideas conveyed by these phrases respectively, are the very *antipodes* of each other. Happily many of the various church reforms, gendered by the mania of the Reform Bill, have hitherto been suffered to remain in a state of abeyance; and, now that the public are beginning to recover their *sanity*, all that is wanting for real improvement is, that there should be a *little further delay*; but suddenly, as if awaking from a slumber, our rulers, civil and ecclesiastical, seem seized with a desire of accomplishing, all at once, the schemes which have been concocting during the last seven years of the *saturnalia of reform*. Now, only a few years since, almost every second man you met in the streets, thought himself capable of reforming the Church, and the ecclesiastical courts; the delay which has hitherto occurred, has not only cooled down this ardour, but shown the extreme difficulty of the subject. This, indeed, is no argument against any necessary reform; but certainly it should impress on us the truth, that any reformation, to be effective and lasting, must be *gradual and temperate*.

Many of the proposed reforms in the ecclesiastical courts will effect changes far beyond what is contemplated by their projectors, and may ultimately expel the knowledge and study of the civil and canon laws from this country; and this surely would be no small evil. The extinction of any branch of knowledge, much less of one which is so bound up with the rise and progress of European civilization, and without which that civilization can hardly be understood and appreciated, is surely an evil; whilst, to the people of this country, with so many and complicated interests at stake in their intercourse with foreign nations, the utility of keeping up a body of men learned in questions

of *international law*, needs no proof. If the projected reforms should so reduce the business and importance of these courts, as to render the practice in them unable to maintain a respectable and efficient bar, it is plain that such an effect must ensue in one, or two generations at furthest.

Such an effect, however, is chiefly to be deprecated as it regards the Church. The ecclesiastical courts have, more than any other cause, hitherto prevented the complete extinction of the ecclesiastical features of the Church, as a branch of the one original, holy, apostolical and Catholic Church, and its complete secularization, into a mere creature of the State, and an establishment by law. Whatever may be thought of the canon law *in some respects*, still it is a noble monument of a system which grew up within the Church itself, and was developed on principles which were in the main catholic, and were framed with a direct reference to the Church as a divine institution, distinct from the secular power of kings and people. If this system is to be destroyed, and the Church governed by modern statutes, the peculiar and distinctive mark, whereby it is distinguished from all the other reformed Churches, will be partially, or perhaps in time, wholly obliterated. Against the complete secularization of the Church, and her absorption into the State, the code of laws by which she has been governed, have opposed a formidable barrier; and they have borne testimony, in every generation since the first changes introduced by Henry VIII., that she was not *a new Church*, or a new religion, like the models of Luther and Geneva, but *the same Church* which had existed all along from her first foundation in this country, only purified and reformed from the accumulated errors of centuries of subjection to a foreign and unlawful usurpation. On this account, Mr. Editor, I feel very great alarm at the projected alterations, and trust the Clergy will everywhere be led to watch them with *ceaseless vigilance*.

G. C.

ON THE OLD TUNES AND OLD VERSION OF THE PSALMS,

And on the Authority under which they are used in our Churches.

MR. EDITOR.—Whoever may have had occasion to examine the psalm tunes composed of late, will perceive, that for the most part they are without that simplicity which characterizes the ancient style, and are very far removed from the true ecclesiastical mode of composition. Solemnity in the melody, equability in the movement, depth and richness in the harmony, have been superseded by the graces which belong to florid or figurative music. Divisions of notes, accented passages, chromatic modulations, may be all highly ornamental in their proper places; but they are just as suitable to the psalmody of our church, as the Corinthian acanthus or Ionic volute would be to the massive grandeur and severe simplicity of a Tuscan column. There are some tunes which have found their way into modern collections, which seem to have been written in open defiance of all sound opinion and established principle, carrying with them the rhythm and levity of ballad airs, and differing

from them in little else but in speed or rapidity of performance: some of the hymn and psalm tunes recently thrust upon congregations in town and country, would much better suit the orchestra of a play-house than the organ-loft of a Church. Even the old tunes themselves are found in some of the late editions so deformed by slurs, and binding notes, and flourishes, by combinations of crotchets and quavers, where there once was nothing but simple breves and semi-breves, that Mr. Warton might well presume "that much of their primitive harmony was lost by additional variations and transpositions." I will here take occasion to observe, that what is said as to psalm tunes, may be applied to the voluntaries which are played in different parts of the service, the style of which is frequently very unsuitable to the place and occasion. "After reading of the Scriptures," says Lord Bacon, "it was thought fit there should be some pause for holy meditation before they proceeded to the rest of the service: which pause was thought fit to be filled rather with some grave sound than with a still silence, which was the reason of playing the organ after the Scriptures read, all which was decent and tending to edification; but then the curiosity of division and reports, and other figures in music, have no affinity with the reasonable service of God." (Bacon's Resuscitatio, or Posthumous Works, p. 246.)

All these strange deviations from the old paths of sacred song (and many more might be enumerated) show that it daily becomes more necessary to revert to the *genuine original tunes*, and to endeavour to restore singing in church to its primitive simplicity; and in aid of such an endeavour, a reference may be profitably made to such *memorials relating to the proper style of church music, as are of a date subsequent to the Reformation*. The consideration of these may serve to settle that fit and suitable mode of psalm-music, which it is my especial object to recommend.

The first authority which will be adduced is the opinion of Archbishop Cranmer, which, though it immediately refer to a church service then about to be composed by Marbeck, may be cited in evidence of the Archbishop's sentiments generally, as to the kind of music which should be set to sacred words for the singing of a congregation. (See Collier's Ecclesiastical History, vol. ii. p. 206. (See also Burney's History of Music, vol. ii. p. 166, 170.) "But in my opinion, the song that shall be made thereunto should not be *full of notes*, but as near as may be for every syllable a note, so that it may be sung distinctly and devoutly, as be in the Mattins and Evensong, Venite, the Hymns, Te Deum, Benedictus, Magnificat, Nunc Dimittis, and all the Psalms and Versicles. As concerning the Salve festa Dies, the Latin note (as I think) is sober and distinct enough; wherefore I have travailed to make the verses in English, and have put the Latin note to the same; but because my English verses want the grace and faculty which I could wish they had, your majesty may cause some other to do them again."

The same sort of *syllabic music* (as it may be called) is recommended by Queen Elizabeth in the 49th of her Injunctions, 1559. (See Sparrow's Collection, p. 79.) After providing for the continuance of all such endowments as were intended "for the maintenance of men and children to use singing in the church," she willeth, "that there be a modest and distinct song used in all parts of the common prayer in the church, that the

same may be understood as if it were read without singing; and yet nevertheless, for the comforting of such as delight in music, it may be permitted, that in the beginning or the end of common prayers, either at morning or evening, there may be a hymn (*or such like song*) to the praise of Almighty God, in the best sort of melody and music that may conveniently be devised, *having respect that the sentence of the hymn may be understood and perceived.*" A similar observation occurs in the *Reformatio Legum*: "Qua propter partite voces et distincte pronuncient, et cantus sit illorum clarus, et aptus, ut ad auditorum omnia sensum, et intelligentiam proveniant. Itaque vibratam illam, et operosam musicam (quæ figurata dicitur) auferri placet, quæ, sic in multitudinis auribus tumultuatur, ut sæpe linguam non possit ipsam loquentem intelligere."—*De Divinis Officiis*, cap. 5.

Lastly, the judicious Hooker remarks, (*Ecclesiastical Polity*, book v. § 38,) "In church music, *curiosity and ostentation of art, wanton or light, or unsuitable harmony*, such as only pleaseth the ear, and doth not naturally serve to the very kind and degree of those impressions, which the matter which goeth with it leaveth, or is apt to leave in men's minds, doth rather blemish and disgrace that we do, than add either beauty or furtherance unto it; on the other side, the faults prevented, the force and efficacy of the thing itself, when it drowneth not utterly, but fitly suiteth with matter altogether sounding to the praise of God, is in truth most admirable, and doth much edify, if not the understanding, because it teacheth not, yet surely the affection, because therein it worketh much."

From all these testimonies it may be collected, that it was the opinion of the martyred Reformer of our Church, of that monarch under whose auspices it was established, and of that sage who so triumphantly defended its polity and discipline, *that Church music should be sober and distinct, as near as may be for every syllable a note, so that it may be sung distinctly and devoutly; but though it should be a modest and distinct song, it should also be the best sort of melody and music that may conveniently be devised; having respect that the sentence may be understood and perceived, and that ostentation of art, wanton, light, and unsuitable harmony should be avoided.*

I am aware that it may be objected to these references, that they do not relate specifically to psalm music; that psalmody, so far from having any rules from authority to direct its composition or performance, was reluctantly admitted into the Church at first, and at one time was discouraged rather than recommended. I readily admit that the practice of singing metrical psalms never has received any direct and explicit sanction, ecclesiastical, regal, or parliamentary. I farther admit that the very tunes, which were sung to the old metrical version of Sternhold, were once heard with a jealous ear, as incentives to schism and sedition, and as vehicles for the expression of hostility both against the constitution of the Church, and the government of the country.

In a rare tract published in 1674, entitled "Dr. John Cosins, Bishop of Durham, his Opinion (*inter alia*) concerning the English Psalms," there is to be found "an historical deduction of the original design and sacrilegious progress of metrical psalmody through many parts of France and Flanders." See also Burnet's History of the Reformation,

part 2, book ii. p. 367. There is in Burney (vol. iii. pp. 42, 61,) a reference to a letter from Bishop Jewel to Peter Martyr, in which the Bishop writes, "sometimes there will be 6000 at Paul's Cross singing psalms together." Warton also may be referred to upon this point.—History of Poetry, vol. iii. p. 166. Heylyn writes, that in 1565, 1500 of the Guex, after singing some of Clement Marot's Psalms, proceeded to commit every kind of outrage in and about Ghent and Oudenard.—Heylyn's *Aerius Redivivus*, pp. 111, 126. At p. 440, it is stated that in 1641, when the priest had began the communion service at St. Margaret's, Westminster, the Puritans began to sing a psalm so loud that the minister was forced to desist. In De Thou's History, there are numerous instances of the Hugonots proceeding to the greatest excesses singing Marot's Psalms.

In these early periods of our Reformed Church, many wise and good men, foreseeing the course and consequences of puritanical virulence, wished to deprive it of one of its most envenomed shafts, by opposing the introduction and use of metrical psalms and psalm tunes. But those were times when the greatest enormities were perpetrated, under the excitement which those tunes occasioned; when men committed sacrilege and murder, after they had inflamed their passions and bewildered their understandings by the reiteration of their unhalloved songs.

But besides these, there was another reason equally obvious for the discouragement which psalmody experienced in those days. The Puritans were then labouring to suppress the ancient antiphonal plain song, to expel the liturgic hymns, and to introduce the singing psalms, (as they were called) to the exclusion of every other form of church music. With these, and such like evidences of ill designs and dispositions, not only against the liturgy of the Church, but the peace of the kingdom, it can be no matter of surprise that psalmody was never sanctioned by any express act or ordinance of the Church or Crown; it may rather appear surprising to those who consider the usual course of legislative provisions under existing evils or threatened dangers, that it was not altogether prohibited.

From this representation it may be concluded that the opinions and observations contained in the passages before cited do not expressly and particularly refer to psalmodic composition; the authors of some of these passages had witnessed the mischiefs which had arisen from the abuse of psalmody, and therefore it cannot be supposed that they would write in its support. Had it not happened, unfortunately, that the metrical psalms and their tunes had become as war-songs to excite to tumult, or as watch-words for the assemblage of enthusiastic multitudes, they would have met with a very different reception: they would have been probably recommended to the use of the pious as *plain and simple melodies*, soon learned and easily performed, to which the words of praise, prayer, or thanksgiving, might be properly set and sung, so as to be verbally enunciated and distinctly heard and understood. Under these circumstances, the extracts before referred to from *Cranmer's Directions*, the *Reformatio Legum*, the *Injunctions of Queen Elizabeth*, and *Hooker's Description*, are adduced as general directions as to all sorts of church music, equally applicable to psalmody, as to anthems, hymns, and choral services; and if they are received as conveying the

sense of the church upon the true ecclesiastical mode of musical composition, they will serve for authorities to those who profess to compose for that church. They should teach them to retrench what is exuberant, and simplify what is figurative in their music: they should persuade them to consult the solemnity rather than the decoration of their tune. Instead of studying how to vary the modes of its movement and the pulses of its time, their attention would be more profitably bestowed if they were to seek how to enrich each note by the most affecting and impressive combinations; and if, instead of labouring to embellish their air by all sorts of light and fanciful decorations, they were to bring a little more heart to their composition, and make it a pathetic melody. If the head be afterwards made to take part in the work, let science do her best for that pathetic melody by harmonizing it and arranging its parts in the best style of simple counterpoint.

Having set forth some of the errors that prevail in recent compositions and collections of psalms, and the sources and principles from which rules may be derived for their correction, it remains that a few words should be added concerning the antiquity and authority of those ancient psalm tunes which have been so long in use. Although the Church and Crown refused to appoint any sort or course of metrical psalmody, there were many individuals of the Church, and those of the highest dignity, who, hoping to abstract it from the evil purposes to which it had been made subservient, and the various abuses which prevailed, were favourably disposed to its adoption. Archbishop Parker* countenanced it; he made a metrical version of the psalms himself, and employed Tallis to compose eight tunes to which his version might be sung: the style of this music is precisely the same with that of the old psalm tunes; it is *syllabic, isochronal*, and for the most part in the *minor key*; it is very finely harmonized, but the counterpoint is merely note for note. These are referred to, in proof of the Archbishop's opinion upon the proper style of such music; they are in strict conformity with the principles developed in the extracts already given, and exemplify the rule laid down by Archbishop Parker in the preface to his version, which directs "*a distinct and audible mode of congregational singing.*"

To what has been said upon the subject of the old psalms and their style of music, I will add a few words concerning what I may call their authority. Though there can be found no appointment for their use, and no other sanction for it than what the proviso† in the Act of

* Archbishop Parker finished his version 1557; it was printed shortly after by Day, but "suppressed," says Mr. Wharton, "because he saw the practice of singing psalms had been abused to the purposes of fanaticism, and adopted by the Puritans in contradiction to the national worship." (Wharton's History of Poetry, vol. iii. p. 183; Strype's Life of Parker, p. 508.) Anthony Wood's error, about one Keeper being author of this version, is accounted for by Mr. Wharton. Though the Archbishop may have suppressed his version, he continued favourable to psalmody. See the account of his acts as Visitor of Merton College, A.D. 1562, in Strype's Life, p. 161; and Fuller's Church History, book ix. p. 71. The Archbishop's version is found Bib. Bod. b. i. Line. 5. Strype says he never saw it.

† The proviso in the Act of Uniformity, 1548 ("that it shall be lawful for all men, as well as in churches, chapels, oratories, or other places, to use openly any psalm or prayer taken out of the Bible, at any due time, not letting or omitting

Uniformity, and the 49th article of Queen Elizabeth's Injunctions, will supply, there comes in aid of this sort of constructive warranty, the notice which was given in the title-page of an edition of the old version in 1575. "*The Booke of Psalmes, &c. with apt notes to syng them withal saythfully perused, and allowed according to the Queenes Majesties injunctions. Imprinted at London by John Day, cum gratia et privilegio regie majestatis per decennium;*" which advertisement, with some variation, has continued ever since; neither ought it to be omitted, that they have never ceased to be sung in the church from its establishment; that they were bound up at the end of the Bibles and Prayer-Books, *both tunes and words*, for a great length of time, whilst the words with references to the tunes continue to be so bound up in the present day; that almost all the translations, before the time of Sandys as well as since, have been adapted to these tunes; that King James's metrical version of the psalms was not only fitted to them, but published with them; that the King's version with the music are found bound up with the Liturgy prepared by Archbishop Laud for the church of Scotland in 1637, in the same way as Sternhold's version with the music was bound up with the English Liturgy. The new version of the psalms was constructed upon these same tunes; and the music published in 1700 (in that which was called the *supplement* to that version) consisted either of the old tunes of 1562, or of new tunes in the same style, so that it may be stated with certainty that all the old masters composed their psalm music upon one and the same model, in which they have been followed by all the modern but those who, studious of novelty or ambitious of ornament, have loaded their music with most capricious decorations; decorations as unsuitable to the place where the music is to be performed, as unfit for the powers of those who are to perform it.

The result then of these facts and observations is, that as to the proper mode of psalmodic music, it is that which is pointed out by Archbishop Cranmer; which accords with the Injunctions of Queen Elizabeth, and the article in the *Reformatio Legum*; which has been so clearly characterised by Hooker; which is exemplified in the old tunes, and those set by Tallis for Archbishop Parker; and which has served as the principle of almost all the tunes and translations of the psalms from the earliest times.

The music produced by an observance of these rules may be called by some monotonous. It certainly will be without those figures which diversify and adorn the popular ballads of the day; it will possess an idiom and character of its own; a style agreeable to the reason of the thing, for the *distinct pronunciation of the words of the psalms* may be effected by it. It is a style which will distinguish it from secular music, and is well adapted to the purposes of religion; it is such as the occasions of piety and the offices of devotion require; such as individuals may easily learn, and congregations correctly execute. This

thereby the service or any part thereof") has been generally considered to refer to the singing of metrical psalms. Strype says the practice was *authorized* by this proviso, *Ecclesiast. Mem.* vol. ii. p. 86. So says Burnet, *History Ref. P.* 2, book ii. p. 24. See also Burney, vol. iii. pp. 12, 49.

is the mode of musical composition, which will enable those who sing psalms to articulate the words of them, and those who listen to understand them ; it is, in short, that kind of music which best accords with the apostle's injunction, to *sing praises with the understanding*.

V. T.

NATIONAL EDUCATION.

WE feel it to be our duty to submit to the deliberate perusal of the christian world, the faithful address of the Lords spiritual and temporal, to the Queen, and her Majesty's answer, *without comment*.

The Address, founded in the following resolutions, was presented on the 11th July.

RESOLVED,

"That this House has had under its consideration the various documents which have been presented by her Majesty's commands, respecting public education, including those which refer to the application of public money in former years, in aid of the building of school-houses in connexion with the National Society and the British and Foreign School Society ; and also the letters of the Secretary of State and the President of the Council of the 4th, 6th, and 9th of February respectively ; the order in council of the 10th April, appointing a committee of council ; the minutes of proceeding of that committee of the 13th April ; and the report of the same committee of the 3d of June.

"That it appears from the documents last-mentioned, that a committee of council has been appointed, consisting exclusively of members of her Majesty's government, for superintending the application of any sums which may be voted for the education of the people.

"That on the 13th of April last, it was proposed by such committee to establish a model school, which might serve as an example for other schools, and a normal school, in which a body of schoolmasters might be found competent to assume the management of similar institutions in all parts of the country.

"That it appears by the report of the committee, approved by her Majesty in Council on the third of June, that the committee is empowered to retain the right of inspection, in order to secure a conformity with such regulations as they may approve of for the management and discipline of all schools to which aid may be granted ; and to make grants of public money to any schools which may appear to them to require such aid, irrespectively to the religious doctrines which may be inculcated in such schools.

"That it appears to this House that the powers thus entrusted to the committee of council are so important in their bearing upon the moral and religious education of the people of this country, and upon the proper duties and functions of the Established Church, and at the same time so capable of progressive and indefinite extension, that they ought not to be committed to any public authority without the consent of Parliament.

"That it appears to this House that the particular scheme of education set forth in the minutes of the committee of council of the 13th April, is open to grave objection with reference to the arrangements made for the religious instruction of children, to the use within the school of any other than the authorized version of the scriptures, and to many other important details; and although it is stated in the report of the committee of council of the third of June, that it is not in the power of the committee to mature a plan for the formation of a normal school without further consideration, and that they therefore postpone taking any steps for the purpose until greater concurrence of opinion is found to prevail, yet the report gives no assurance that the scheme approved by the committee on the 13th of April may not be hereafter carried into execution at the discretion of the committee.

"That under these circumstances, this House considers itself bound by the obligations of public duty to present an humble address to her Majesty, conveying to her Majesty the resolutions into which it has entered, and humbly praying that her Majesty will be graciously pleased to give directions that no steps shall be taken with respect to the establishment or foundation of any plan for the general education of the people of this country, without giving to this House, as one branch of the legislature, an opportunity of fully considering a measure of such deep importance to the highest interests of the community."

Her Majesty received the Address on the Throne, surrounded by the Cabinet Ministers and usual officers of state, and returned this answer:—

"I duly appreciate your zeal for the interests of religion, and your care for the Established Church.

"I am ever ready to receive the advice and assistance of the House of Lords, and to give to their recommendations the attention which their authority justly deserves.

"At the same time, I cannot help expressing my regret that you should have thought it necessary to take such a step on the present occasion.

"You may be assured that, deeply sensible of the duties imposed upon me, and more especially of that which binds me to the support of the Established Church, I shall always use the powers vested in me by the constitution for the fulfilment of that sacred obligation.

"It is with a deep sense of that duty that I have thought it right to appoint a committee of my Privy Council to superintend the distribution of the grants voted by the House of Commons for public education. Of the proceedings of this committee, annual reports will be laid before Parliament, so that the House of Lords will be enabled to exercise its judgment upon them; and I trust that the funds placed at my disposal will be found to have been strictly applied to the objects for which they were granted, with due respect to the rights of conscience, and with a faithful attention to the security of the Established Church."

LAW REPORT.

No. LXVII.—A BILL ENTITLED, AN ACT FOR REMOVING DOUBTS AS TO THE APPOINTMENT OF A DEAN OF EXETER, OR OF ANY OTHER CATHEDRAL CHURCH.

WHEREAS by the statutes and customs of the cathedral church of Exeter, and of certain other cathedral churches, it is required that the deans of such churches respectively shall be appointed or elected out of the number of the prebendaries or canons residentiary thereof;

And whereas the deanery of the said cathedral church of Exeter is now vacant; but by reason of the provisions of an Act passed in the seventh year of the reign of his late Majesty, entitled, "An Act for Suspending for one year Appointments to certain Dignities and Offices in Cathedral and Collegiate Churches, and to Sinecure Rectories," which act was and is continued by an Act passed in the last session of Parliament, entitled, "An Act for Suspending until the 1st day of August, 1839, and to the end of the then Session of Parliament, the Appointment of certain Dignities and Offices in Cathedral and Collegiate Churches, and to Sinecure Rectories," doubts are entertained whether any collation to a prebend or any election to a canonry can be made in the present circumstances of the chapter of

the said church; and whereas similar doubts may arise upon the vacancy of the deanery of any of such other churches as aforesaid;

Be it enacted, by the Queen's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that nothing in either of the said acts contained, shall, during the vacancy of the deanery of the cathedral church, prevent any spiritual person from being collated or elected to the prebend or appointed to the canonry in such church held by the last dean thereof, for the purpose of qualifying such person to be appointed or elected dean thereof, but that such person shall, upon such collation, election, or appointment, be a prebendary or canon residentiary of such church to all intents and purposes, and entitled to all rights, privileges, and emoluments to such prebend or canonry belonging or appertaining, subject nevertheless to such measures and regulations as may hereafter be enacted respecting the same.

No. LXVIII.—A BILL ENTITLED, AN ACT FOR APPORTIONING THE SPIRITUAL SERVICES OF PARISHES IN WHICH TWO OR MORE SPIRITUAL PERSONS HAVE CURE OF SOULS GENERALLY THROUGHOUT THE PARISH. BY THE LORD BISHOP OF EXETER.

WHEREAS there are several benefices, in every of which more than one spiritual person is instituted to the cure of souls generally within the same: and whereas it would conduce to the spiritual good of the inhabitants if the cure of souls were apportioned between or among the said spiritual persons; be it therefore enacted, by the Queen's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and

Commons, in this present Parliament assembled, and by the authority of the same, that from and after the passing of this Act it shall be lawful for the bishop of the diocese in which any such benefice having more than one spiritual person instituted or licensed to the cure of souls generally within the same is locally situated, from time to time to direct a decree, with intimation, to issue from the registry of the diocese, calling upon the spiritual

persons instituted to the cure of souls, and upon the churchwardens or chapelwardens and other inhabitants of any such benefices, or any of them, to show cause before the bishop, in person, at a time and place specified in such decree, such time not being within one month from the service of such decree, and such place being within the diocese, why the spiritual duties of such benefice should not be apportioned between or among such spiritual persons in the manner and in the proportions specified in such decree; and if at the time and place appointed cause to the contrary be not shown to the satisfaction of the said bishop, it shall be lawful for him to issue an order in pursuance of and in conformity with such decree, or, if cause be shown, to withhold, amend, or vary such order, as to him may seem just and proper; and every such order shall issue under the hand and episcopal seal of the bishop, and shall, on its being issued, be registered in the registry of the diocese; and every such decree and order shall be served on every such spiritual person thereby affected, and on one of the churchwardens or chapelwardens of the benefice, by delivering to them a copy thereof, or leaving a copy at the house or legal residence of such spiritual person, churchwardens or chapelwardens, and on the inhabitants of the benefice, by affixing and leaving affixed a copy thereof on the doors of the several churches and chapels of such benefice; and a copy of such order shall be deposited and preserved by the churchwardens of the parish or parishes within such benefice, or one of them, in the parish chest of every

such parish, and be shown without fee to any parishioner requiring to see the same, at reasonable times; and in case any such spiritual person shall refuse or neglect to comply with such order for the space of one month after such service, or if any such spiritual person shall at any time after such service refuse or neglect to perform the spiritual duties of the benefice in the manner and proportions in and by such order directed, then and in any or either of such cases it shall be lawful for the said bishop to proceed against such spiritual person so neglecting or refusing to comply with such order in the same manner as the bishop is empowered to proceed in the case of a spiritual person by reason of whose negligence the ecclesiastical duties of his benefice are inadequately performed: Provided always, that any such spiritual person who shall have appeared to show cause against, and who shall think himself aggrieved by any order made by any bishop in pursuance of the powers given to the bishop by this Act, may, within fifteen days from the service of such order, appeal against the same to the archbishop of the province; and the archbishop shall hear and determine such appeal, and confirm, revoke, or vary such order, as to him may seem just and proper; and if he shall revoke or vary the same, such revocation or variation shall be registered in the registry of the diocese, and be served, preserved, shown, and enforced as hereinbefore directed with regard to the original order; and it shall be lawful for the archbishop, if he shall think fit, to order the appellant to pay the costs of such appeal.

MONTHLY REGISTER.

CHURCH SOCIETIES.

Society for Promoting Christian Knowledge.

(JULY, 1839.)

THE following Report of the Foreign Translation Committee, for the year 1839, was read to the meeting:—

“The Foreign Translation Com-

mittee, in presenting their Annual Report, have the pleasure of laying before the Board a copy of the new translation of the Liturgy into Modern Greek, which has been completed at Athens, under the superintendence of the Rev. H. D. Leevess, and print it

in London, at the expense of the Society, under the care of a Clergyman of the Church of England, who from his intimate acquaintance with the language, was considered to be fully qualified for the task. The Committee hope that this new version of the Liturgy will be found not unworthy of the Society, either in point of correctness and elegance of style, or in the appearance of the work.

"With reference to this translation of the Liturgy, the Committee think it due to the Board to state, that as some apprehensions have been expressed by members of the Society, lest this measure should be considered as an interference on their part with the affairs of the Greek Church, they have taken care to insert at the beginning of the work a notice to the following effect; that the translation has been made, 'not with the intention of introducing the use of our own Liturgy into any foreign church (*ξένην Ἐκκλησίαν*), but solely for the purpose of making known to all, what are the rites and ceremonies and doctrines of the Church of England.'

"The Committee trust that this notice will be sufficient to obviate any misapprehension of their intentions, and to explain the purposes of the Society with regard to those foreign churches among whom this translation may be circulated.

"The printing of the new Arabic version of the Liturgy is in progress at Malta, under the care of the Rev. C. F. Schlienz. In the mean time, copies of the former translation (Pococke's), as completed and printed at Bishop's College, Calcutta, at the expense of the Society, have been circulated in Syria and Egypt, by the Rev. Dr. Mill, on his way homeward from India.

"In those countries they were very well received by the Clergy of the Oriental Churches generally; and it is hoped that they have contributed to promote a good understanding with them. Copies of this work are now in the hands of the Society, and may be had for circulation by the members.

"The Committee have the pleasure to annex to this Report, an account of the proceedings of the Rev. C. F. Schlienz in Egypt, with reference to a new translation of the Bible into Arabic;* and they are happy to state, that this important work has actually been commenced, and has been in progress since the beginning of the present year. The commencement has been made with the Old Testament, that portion of the Bible being in the worst condition in the existing translations. The different portions of the translation will be sent to England as they are finished, in order that they may be submitted to competent persons for examination before they are printed. The Committee are daily expecting to receive the first portion of the Pentateuch, inasmuch as they were informed by Mr. Schlienz, in his last communication, that the Book of Genesis was completed, and was only waiting for transcription, that a fair copy might be sent to the Society. As the Report of Mr. Schlienz enters so fully into the subject, and shows the importance of the undertaking in so strong a point of view, the Committee think it unnecessary to enter into the details.

"The new French version of the Holy Scriptures has been carried on with as much activity as the Committee reasonably could expect under the peculiar circumstances of the case. The whole of the New Testament is now in type, having undergone the revision of the Paris Committee, and also of this Committee, with the exception of some of the later Epistles. Of the Old Testament, the Pentateuch has been revised; an entire new version of the Psalms has been made; and some parts of the Prophetical Books have been revised. The quarto edition of the Bible, with the marginal references adapted to the French, is also in progress, and will be ready about the same time as the smaller edition.

"The Committee regret to state, that the District Committees of Guernsey and Jersey, to whom they had looked for cooperation through-

* This was printed in the Report for March last.

out, have found this to be a work requiring so much time and labour, that they have felt themselves compelled, as Committees, to give up their share in the revision. The Committee, however, have some reason to hope that they shall be able, to a great extent, to supply this loss by the kind and valuable assistance afforded to them by individual clergymen in the islands.

"The Committee have also undertaken a revised edition of the Liturgy in French. This is already in a forward state—the revision of the daily services, the occasional prayers, the collects, epistles, and gospels, being almost complete. It is expected, also, that the Psalms and the other Scripture portions will be ready by the time when they will be required in their places in the work. The Committee have therefore great hopes that they shall be able to publish the New Testament and the Liturgy before the end of the present year.

"It may be necessary to state, that this new edition of the Liturgy is not intended for the use of the islands of Guernsey and Jersey, which have each of them a distinct edition of their own, but for the circulation of the Society in France and in the British Colonies.

"The revision of the Old Testament in Spanish has been continued; and the Pentateuch and some other portions are in type.

"The Committee are happy to state, that a satisfactory way has been opened to them for promoting the circulation of the New Testament, and also of the Liturgy, in the interior of Spain. They have already availed themselves of the opportunity thus afforded, by ordering a thousand copies of each to be sent to that country. And as it is not to be expected, in the present state of Spain, that any great amount can be received in return, they have thought it right to send them upon such terms as will enable the parties to circulate them at little more than a nominal price. The Liturgy of the Church of England seems to be particularly acceptable to those Spaniards, who have been enabled to shake off from

their own minds the superstitions which at present darken the Church of their country, without throwing aside (as unhappily is too often the case) their attachment to the true catholic church, or the belief of Christianity itself. The Committee, therefore, look with increased satisfaction to this part of their operations; and though a beginning only has been made, they cannot but hope that this attempt to promote christian knowledge in its purest form in Spain will continue to prosper in the hands of the Society.

"The Committee have had propositions submitted to them with regard to other versions, both of the Holy Scriptures and of the Liturgy, but they are not at present in a condition to make a report to the Board respecting them.

"The Committee beg to state to the Board, that in consequence of having lost some of their original members by death and resignation, they think it desirable that an addition should be made to their present number. They therefore venture to recommend that an application should be made by the Board to his Grace the President, as in the first instance, that he would be pleased to nominate a few additional members of the Society to be appointed members of this Committee."

On its being proposed that the above Report be adopted, including the recommendation contained in the concluding paragraph; Mr. Rochfort Clarke moved, by way of amendment, with reference to this recommendation,

"That it be referred to the Standing Committee, to consider the mode in which vacancies in the Foreign Translation Committee should be filled up."

Mr. G. J. P. Smith seconded this.

The amendment was negatived.

The Report, with the recommendation, was then adopted.

It having appeared by a minute of the Board, dated June 7, 1836, that on the occasion of a grant of one thousand pounds having been then made to the Lord Bishop of Australia, towards the promotion of religious

instruction in New South Wales, a hope was held out of a further grant of five hundred pounds for each of the two succeeding years; and that no sum beyond the original grant had yet been paid; it was agreed,

That the Treasurer of the Society be empowered to accept his Lordship's bill for five hundred pounds.

The following letter was read from the Rev. Thomas Dale to the Secretary, with reference to a grant of 20*l.* made by the Society on the 5th of April, 1836, towards the erection of a church and parsonage at Augusta, Swan River, Western Australia. The letter contained a cheque for 230*l.* 11*s.* 9*d.*

"I have the pleasure to inclose you a draft for 230*l.* 11*s.* 9*d.*, being the sum collected towards the erection of a church and parsonage at Augusta, Swan River, Western Australia. The particulars are detailed in the accompanying proposals, and it will doubtless be within your recollections, that the sum of 20*l.* was contributed towards the object by the Society for Promoting Christian Knowledge. The family, however, whose benefit was more immediately contemplated, having left the place, and the settlement itself not having prospered according to the expectation of the projectors, I am deputed, in the name of the trustees, to place the amount of the collection, through the medium of the venerable Society, at the disposal of the Lord Bishop of Australia, for the purpose of erecting a church. The trustees, reposing implicit confidence in his Lordship's judgment, do not stipulate for any specific appropriation as to the locality of the church to be built; but should the claims of different places be, in the Bishop's view, equal, or nearly equal, they would feel personally obliged if his Lordship would give the preference to that which shall be nearest to Augusta. Augusta is in the county of Sussex, lat. 34 deg. 20 min. south; long. 115 deg. 8 min. east."

It was agreed, on the motion of the Rev. J. Endell Tyler, seconded by the Dean of Hereford, that this sum be placed at the disposal of the Lord Bishop of Australia accordingly, and

that Mr. Dale's communication be acknowledged with the thanks of the meeting.

A letter was read from Lieut.-Col. Gawler, Governor of South Australia; the Society, in July, 1838, having placed at his disposal the sum of 250*l.* towards procuring additional church accommodation and other religious advantages in that colony.

"I beg you to return to the Committee of the Society for Promoting Christian Knowledge my best thanks for the obliging manner in which they replied to my application for assistance towards the building of churches in South Australia. A letter from Mr. Howard, which I inclose, will explain the state of the church here, and show that the liberal donation of the Society was most acceptable and well-timed. Under all the circumstances, I thought it right to apply the whole of the 250*l.* to the completion of the enlargement of Trinity church.

"The present building will hold about 300 persons; in the morning it is crowded to overflowing. The enlargement will, when finished, and it is rapidly going on, double the accommodation. Even then it will not be large enough for the demands of the present population; and when I mention to you that settlers are flowing in at the average fully of 500 a month, I need scarcely add, that before this letter reaches England, there will in all probability be in this city a number of persons disposed to attend the services of the Church of England sufficient to form a large congregation, but without the accommodation of a place of worship, or the advantage of a Clergyman.

"The colonists are well inclined to contribute to funds for the erection of churches; but on such new ground their means are small, and the demands upon them for outlays of various kinds very great. I would therefore entreat your Committee to bear South Australia in their remembrance for any assistance that they may think it wise to afford.

"The population of Adelaide is estimated to be at this time between 4000 and 5000."

The following is a portion of the Rev. C. B. Howard's letter to the Governor:—

"Having been given to understand that a sum of money has been placed by the Society for Promoting Christian Knowledge at your Excellency's disposal, for the erection of churches in this province, I take the liberty of laying before your Excellency a statement of what appears to me the most urgent case requiring aid from such a fund. That the present church in Adelaide is totally inadequate to the wants of the population, although in the erection of it the trustees have incurred a debt of 550*l.*, is evident. We have consequently taken measures for its enlargement, and the work is proceeding rapidly. The probable expense of this enlargement will be somewhere about 800*l.*, towards which upwards of 400*l.* have been raised by voluntary contributions.

"Your Excellency will perceive from the above statement, that upwards of 900*l.* are still required to accomplish the object we have in view, and pay off the debt we have already contracted; and you will, I trust, devote to the furtherance of that object, if not the whole, at all events, a considerable portion of the funds at your disposal."

Colonel Gawler mentions in another letter, that the colony will probably contain 10,000 Europeans (British and German) before this year shall be concluded. It was therefore agreed that Colonel Gawler be thanked for his communication, and informed that, in the event of his succeeding in the erection of another church, a grant will be made by the board towards the cost.

A letter was read from the Lord Bishop of Montreal, dated Boston, U. S. 25th May, 1839. The following are extracts:—

"I now enclose the Report of a sub-committee appointed at Quebec to devise the best practicable arrangement for settling the pecuniary affairs of the Diocesan Committee. This Report was approved by the Diocesan Committee, and will, I hope, receive the same approbation from the Society

at home. It will be perceived that there remains a considerable demand against me, for which, and for further supplies, particularly of Bibles and Common Prayer-Books, which are urgently needed in many destitute settlements, I earnestly hope that the Society will provide, by a renewed grant for Lower Canada. The Diocesan Committee gave a sort of pledge to the Bible Society at Montreal, that they would endeavour to supply the destitute Church of England population throughout the province; but this, or anything approaching to this, it will be impossible to effect without a liberal grant from the Society at home.

"The advantages are incalculable which, under the Divine blessing, might flow from an effectual and extensive distribution, in the Settlements, of the Word of God, under the auspices of the Society, accompanied by the Liturgy and many of the publications upon the Society's list. And if a grant could be made to Lower Canada for more general purposes, corresponding to that which was allotted to the Upper Province, the fruits which might be anticipated would leave no cause to the Society to repent of the liberality which they should have exercised."

It was agreed, that the sum of five hundred pounds be placed at the disposal of the Bishop of Montreal towards promoting the Society's designs in Lower Canada.

Society for the Propagation of the Gospel in Foreign Parts.

The Society has just issued a Quarterly Paper, containing an interesting account of Bishop's College, Calcutta, with extracts from its correspondence, showing the present state of the Church in our North American provinces.

Of Bishop's College, the Report gives the following statement as to its results:—

"Under all the disadvantages which the frequent vacancies of the See have occasioned, and the weakening of its operations, at times, by the illness and consequent retirement of some of its

Professors, the College has well answered, hitherto, under the Divine blessing, the purposes for which it was erected. Within five years (the shortest possible period) from its opening, the College was able to furnish to missionary labourers in the North and South of India, that most desirable and otherwise unattainable assistance, the aid of well-instructed and able Catechists, born and bred in the country. Of these, after some years of probationary employment in that subordinate calling, the greater part became candidates for orders, since the arrival of Bishop Wilson in India, in 1832; and several, after due probation and ordination as deacons and priests, are now actively engaged as missionaries in the Society's and other stations, in various parts of India; having catechists from the College similarly placed under them. Some of these missionaries, who owe all to the instruction they received in the College, have under their care large and continually increasing congregations of Bengali converts, composed chiefly of agriculturalists and fishermen, in tracts where but twelve years ago, no native Christian was to be found: in these tracts (which are in the near vicinity of the College, southwards from Calcutta towards the sea) the catechists are, during the vacations, often visited by their late fellow-students, and both they and the missionaries are frequent visitors at the College, for counsel and aid in points of their missionary duty, as well as for the material assistance of revised translations. Of the importance of this system for keeping alive a missionary spirit in conjunction with that respect for order and unity with which it should ever be accompanied, no friend of the catholic principles of our Church need be reminded; while the great advantages of this method of cooperation and perpetual supply, above the disjointed efforts, in which all depends on individual energy, and where the fruits of a laborious life are most frequently dispersed and lost, must be obvious to all. Nor is the difference unmarked by the intelligent heathen. Order and unity, as it has been remarked by Bishop Middleton,

form the strength, the only strength, of false religions: the apparent want of them, in the eyes of the heathens, is the capital weakness of the true. But this great scandal of our present Christianity is in a great measure removed, when they are able to contrast with the separated communions in which the convert, rejected by one, may be taken up by another, a widely-extended and compact system, in which every licensed act of one part is recognised of course in every other, —the common centre of all being the Bishop, without whose sanction no adult baptism can be performed, and who, either by personal or indirect inspection, superintends and directs all.

"Such is the apostolical method of diffusing Christianity in India, of which Bishop's College is the most important instrument. We need only remark, in addition, that though the class from which the first students were taken, and which still forms the majority of its members, was that of the fixed inhabitants of European, or of Anglo-Indian descent,—the progress has been steady towards the obtaining and securing aboriginal students. In its earlier years, it numbered among its members an able native youth from Ceylon, now among the Singalese chaplains of that island; and the very first of the educated Hindus of Calcutta who embraced Christianity, Moheeh Chunder Ghose, was in that same year (1832) admitted as a student. This excellent youth has been removed, by the inscrutable providence of God, when his opening labours as a catechist among his countrymen gave the best promise of usefulness. But others remain (one of whom, a converted Brahman, is now an ordained preacher of the gospel), and are still pursuing their studies in the College, upon a fund which the present Bishop of Calcutta has expressly set apart for that purpose.

"An address to the late Principal, Dr. Mill, on his return to England, from those who had completed their course in College under his charge from 1824 to 1837, includes the names of six missionaries of the Bengal presidencies, four of that of Madras, two chaplains of Bengal and Ceylon re-

spectively, together with seven catechists of both the northern and southern presidencies, and two schoolmasters. This is independent of the Brahman missionary before mentioned, whose name is at the head of a similar address from the native students."

Extract from a Letter of the Bishop of Calcutta, dated Nov. 30, 1838.

"The moment is now a critical one, I really think, for the full prosperity of the College. You have been most successful in your choice of Mr. Malan. He is a delightful person, more than answering our warmest expectations, so far as we can at present judge; quick, energetic, a genius for acquiring Oriental languages, sound minded, pious, of a sweet open temper, enthusiastic in love to India and the College. The applications from various parts of India concur with the reputation of Professor Malan, to render it probable that the College may now take a new spring, and rise to its proper influence and efficiency.

"The loss of Dr. Mill is, indeed, in many respects irreparable. But this was not unexpected, and we must endeavour to train up our new Professors to emulate his high attain-

ments. Nothing shall be wanting on my part, as I need not assure the venerable Society my heart is in the College. With God is all ultimate success, but it never was in the way to so much permanent good (take the whole state of the College into consideration), as since the arrival of Professor Malan.

"Then the three Bishops are now, for the first time (November) in their dioceses.

"I am in great hopes that all the missions will begin to pour in their students into the College."

In a subsequent letter, dated January 4, 1839, the Bishop says,

"A new era commences from Dr. Mill's retirement, and Professor Malan's succession as Oriental Professor. India was never so likely to be prolific of students as now, when steam-boats are uniting it with the western world, and filling it with European colonists."

The Rev. Alfred Wallis Street, B.A. of Pembroke College, and Craven Scholar in the University of Oxford, has just been appointed a Professor at Bishop's College, and is now preparing for his voyage out.

NATIONAL SOCIETY.

Grand Fancy Fair in Behalf of the National Schools, West Hackney.

At the present moment, every circumstance calculated to bring the working of the National Society into favourable notice, is highly valuable; we, therefore, cannot allow the gratifying results attending the Fancy Sale in behalf of the West Hackney National Schools, held on the 3d and 4th July, to pass over without a comment. The beautiful grounds of Mr. Moxhay, at Stamford Hill, were most liberally granted for the use of the committee; and it was a general remark, that a more appropriate spot could not have been found. The arrangements of the committee were admirable; and to

crown all, the weather was most propitious. On the first day the band of the Royal Artillery were in attendance; on the second, that of the Grenadier Guards; both, it is scarcely necessary to observe, gave the highest satisfaction. But after all, to the ladies we are most deeply indebted. The stalls, under the arrangement of Mrs. Isaacson, Mrs. Brown, and Mrs. Nicholson, assisted by a host of fair friends, exhibited charity in her most attractive form, whilst the refreshment booth, under Mr. Long's management, was precisely what it ought to be.

For many years will these days be remembered :

"The sun was in the heavens, and joy on earth."

By one o'clock the grounds began to fill rapidly, and a continual stream of elegantly dressed ladies flowed towards the attractive scene till evening.* Of the hospitality and attention of Mr. Moxhay and his family, it is impossible to speak too highly; and of the urbanity and active exertions of the gentlemen who patronized the undertaking and lent their friendly aid, we can only say, *every body was delighted*. Nor must we omit the

publication of "The Terpsichore Quadrilles," composed by Miss S. A. Tucker, expressly for the occasion. They are decidedly a first-rate composition, and give promise of the highest excellency. We were given to understand that this is her first publication;—if so, we venture to prophesy that before long England will possess a native composer, in no respect inferior to her continental contemporaries.

And now for the touchstone of success. What was the produce of these combined attractions? A gross receipt of THREE HUNDRED AND FIFTY POUNDS!!!

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

Name.	Place.	County.	Article.
Birrell, A. P.	Welney	Cambridge.	Plate.
Corser, T.	Stand	Lancash.	{ Plate, and Pocket Communion Service.
Craufurd, G. W.	King's College, Camb.	Cambridge.	Three splendid Salvers.
Fennell, S. D.D.	Queen's College, Camb.	Cambridge.	Address.
Isaacson, S.	West Hackney	Middlesex.	A Purse of Sovereigns.
Larks, J.	Liskeard	Cornwall.	Tea Service.
Lee, J. P.	Rugby (Pupils)	Warwick	{ Splendid seven-light Candleabrum.
Nottidge, J.	Hanningfield	Essex . .	Silver Epergne.
Prust, I. P.	Langtree	Devon . .	Plate.
Stoddart, R. W.	Solihull	Warwick .	Tea Service.
Westmoreland, T.	Selby	York . .	Costly Salver.

KING'S COLLEGE SCHOOL.—During the last month, his Grace the Archbishop of Canterbury, accompanied by the Rev. Dr. D'Oyley, Dr. Shepherd, and the Principal, visited the school. After an examination of nearly two hours' duration, conducted personally on the part of the Archbishop, his Grace was pleased to express himself to the masters of the different classes in high terms of approbation as to the proficiency of the pupils. It was very gratifying for his Grace to observe that an institution, in whose welfare he had ever manifested a deep interest, was steadily supported by the public, the number of pupils at present (430) showing an increase over the *maximum* of any previous period.

* The Lord Mayor and Lady Mayoress twice honoured the grounds, and Col. Wood, M. P., Col. Thomas Wood, jun. M. P. for the county, Lady Caroline Wood, Mrs. Wyndham, and all the *élite* of the neighbourhood, enlivened the scene by their presence.

ORDINATIONS.

Aug. 4, Archbishop of York.

Sept. 22, Bishop of Lincoln.

By the Lord Bishop of Winchester.

DEACONS.

Name.	Degree.	College.	University.
Agnew, Thomas Richard	B.A.	New	Oxford
Biber, George Edward, Phil. Doct. Tubingen, L.L.D. Gottingen.			
Campbell, Andrew Ramsay	M.A.	Balliol	Oxford
Hamilton, James Isaac	B.A.	St. John's	Cambridge
Julius, Henry Richard	B.A.	St. John's	Cambridge
Kelk, William	B.A.	St. John's	Cambridge
Lawrell, John	B.A.	Merton	Oxford
Marett, Charles	B.A.	Pembroke	Cambridge
Milne, Henry	B.A.	Brasenose	Oxford
Pizey, Edward	B.A.	Queen's	Cambridge
Rogers, Alexander John	B.A.	Jesus	Cambridge
Rowse, Thomas James		St. John's	Cambridge

PRIESTS.

Blandford, William West	M.A.	St. Edmund Hall	Oxford
Briggs, Frederic William	B.A.	Trinity	Dublin
Butterworth, Joseph Henry	M.A.	Exeter	Oxford
Dalton, Richard	B.A.	University	Oxford
Fellowes, Henry John	M.A.	St. John's	Oxford
Fitzgerald, Richard	B.A.	Exeter	Oxford
Harding, John Harvey	B.A.	Magdalen Hall	Oxford
Hue, Clement B.	M.A.	Trinity	Cambridge
Iremonger, Thomas Lascelles	B.A.	Balliol	Oxford
Pennington, Arthur Robert	B.A.	Trinity	Cambridge
Stevens, Thomas	M.A.	Oriel	Oxford
Utterton, John Sutton	B.A.	Oriel	Oxford
Weight, George	B.A.	Magdalen Hall	Oxford

By the Lord Bishop of Chester.

DEACONS.

Allan, M.	B.A.	Trinity	Dublin
Arnold, C.	B.A.	St. John's	Cambridge
Brewster, W.	B.A.	Trinity	Dublin
Copeman, P. W.	B.A.	Queen's	Cambridge
Crossfield, Thomas	B.A.	Queen's	Oxford
Dixon, J. S.	B.A.	Magdalen	Cambridge
Hooper, F.	B.A.	Trinity	Dublin
Jones, J.	B.A.	Corpus Christi	Cambridge
Kashaw, J. K.	B.A.	St. John's	Cambridge
Luby, E.	B.A.	Trinity	Dublin
Luscombe, E.	B.A.	Trinity	Dublin
McGregor, J.	B.A.	Trinity	Dublin
Postlethwaite, R.	B.A.	St. Edmund Hall	Oxford
Power, H.	B.A.	St. John's	Cambridge
Robin, Philip Raulin	B.A.	Brasenose	Oxford

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>
St. George, C.	B.A.	Jesus	Cambridge
Tesson, F.	B.A.	Trinity	Dublin
Venables, J. G.	B.A.	Jesus	Cambridge
Vincent, O. P.	B.A.	Magdalen	Cambridge
Whist, J.	B.A.	Trinity	Cambridge
Whittaker, T.	B.A.	Trinity	Dublin
Woodland, Eldred	B.A.	Magdalen Hall	Oxford

PRIESTS.

Ashe, H. A.	B.A.	Trinity	Dublin
Boyce, Henry Le Grand	B.A.	Worcester	Oxford
Burton, E.	B.A.	Trinity	Dublin
Coles, T. S.	B.A.	Corpus Christi	Cambridge
Creek, E. B.	B.A.	Trinity	Dublin
Harris, F. W.	B.A.	Trinity	Cambridge
Kirkbride, T.	B.A.	Trinity	Dublin
Macintosh, R. D.	B.A.	Catherine Hall	Cambridge
Maitland, P.	B.A.	St. Peter's	Cambridge
May, T.		Catherine Hall	Cambridge
Robinson, T.			St. Bees
Short, John Holbeche	B.A.	Merton	Oxford
Smith, E.	B.A.	St. John's	Cambridge
Whitelegg, William	B.A.	Queen's	Oxford

By the Lord Bishop of Durham.

DEACONS.

Anderson, Philip	B.A.	Corpus Christi	Cambridge
Bennett, William		University	Durham
Bird, Christopher	B.A.	Trinity	Cambridge
Dennis, James Blatch Pigott	B.A.	Queen's	Oxford
Mackenzie, William	B.A.	Trinity Hall	Cambridge
Shields, William Thomas		University	Durham
Tower, Robert Beauchamp	B.A.	University	Durham
Townsend, James Frederic	B.A.	University	Oxford

PRIESTS.

Berkeley, William Comyns	B.A.	Jesus	Cambridge
Burrell, Matthew	M.A.	Corpus Christi	Oxford
Gibson, John	B.A.	University	Durham
Jones, Ryce Wellington Lloyd	B.A.	Jesus	Oxford
Raymond, John Mayne St. Clere	B.A.	University	Durham
Thornhill, John	B.A.	St. John's	Cambridge
Wood, John	M.A.	Trinity	Cambridge

PREFERMENTS.

* **THE DEANERY OF EXETER.**—The Chapter of Exeter have elected to the vacant office of their Dean, the Rev. Thomas Hill Lowe, M.A. Precentor and Canon Residentiary of Exeter. It was only at the end of six months from the vacancy, and in order to avoid a lapse, that the Chapter resorted to their ancient right of free election. We understand that they expressed throughout the greatest readiness to pay all due respect to the wishes of the Crown, and therefore postponed their election from day to

day, in the hope that the Crown might recommend for their choice a person fully qualified for election under the existing law. It will be remembered, that Lord Wriothlesley Russell was first nominated by the Crown, being utterly ineligible: one of the Prebendaries of the cathedral was then nominated in his stead; but in consequence of the operation of the Ecclesiastical Appointments Suspension Act, he too was incapable, according to the invariable usage of the Church, of election to the Deanery, and the Chapter very reluctantly objected to any special legislative enactment to qualify the nominee of the Crown by a partial repeal of the Suspension Act. We mention these circumstances the rather, because we see that Lord John Russell has brought in a Bill for the continuance of this very objectionable Suspension Act, which has been productive of great inconvenience at other places as well as Exeter. This Act was originally passed in 1836 for one year, and has been renewed each year since. It prejudices the question of Cathedral Reform, and assumes the right, which has never yet been shown, of Parliamentary interference in the ancient constitution of these bodies, without the consent of the Church or themselves. We hold it, therefore, to be equally unconstitutional and inexpedient; and we hope an attempt will be made to prevent its revival. If any well-digested scheme of improvement, whereby the integrity of our cathedral institutions may be preserved, and the true claims upon them properly answered, can be devised (and we have reason to think that such a scheme is in contemplation), it will be time enough to suspend appointments, when the permanent act shall have passed for "rendering" (in the words of the Royal Commission) "our cathedral institutions, and not their revenues only, conducive to the efficiency of the Established Church."

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Allen, E. B.	Bacup	£113	Lanc.	Chester	Rev. R. Noble
Armstrong, C.	Nottingham, St. Paul's	699	Notts	York	Earl Manvers
Barkley, C.	Melton Parva	110	Norfolk	Norwich	Emman. Coll. Camb.
Benyon, E. R.	Ingham with Culford	549	Suffolk	Norw.	{ R. Benyon de Beauvoir
Brown, W. L.	Wendlebury	210	Oxford	Oxford	Christ Ch. Oxford
Burton, R. L.	Ford	91	Shropsh.	Hereford	G. Tomline, Esq.
Carwithen, W. H.	Challacombe	142	Devon	Exeter	Earl Fortescue
Causton, C.	Stretton-on-the-Fosse	288	Warwick	Worc.	Mrs. M. P. Jervois
Croughton, R. F.	Melton Mowbray	580	Leicester	Lincoln	P. Godfrey, Esq.
Cowley, W.	Rushall	292	Stafford	L. & C.	W. Mellish, Esq.
Coxon, M.	Heswall	294	Cheshire	Chester	{ D. Davenport and Mrs. Okill
Darby, W.	{ Riddlesworth with Gasthorpe	212	Norfolk	Norwich	T. Thornhill, Esq.
Denham, J. F.	{ St. Mary le Strand, Westminster	266	Middlesex	London	Lord Chancellor
Flint, W. C.	Bilthorpe	360	Notts	York	Earl of Scarborough
Forester, R. T.	High Ercall	273	Shropsh.	L. & C.	Duke of Cleveland
Gompertz, S.	Episc. Chpl. Chalford		Glouc.	Glouc.	Trustees
Greensall, J.	Wimbish	190	Essex	London	J. Raymond, Esq.
Guard, J.	Langtree	438	Devon	Exeter	Lord Rolle
Harter, G. G.	Birch	160	Lanc.	Chester	J. Dickinson, Esq.
Haworth, W.	Goodshaw	121	Lanc.	Chester	Vicar of Whalley
Humble, M. M.	{ Sutton with Duckmanton	309	Derby	L. & C.	R. Arkwright, Esq.
Ingram, E. W.	Harvington	296	Worc.	Worc.	D. & C. of Worc.
Isaacson, I. F.	Freshwater	710	I. of Wight	Winchest.	St. John's Coll. Cam.
Jeffray, W. L.	Preston St. Thomas		Lanc.	Chester	Trustees
Lethbridge, T. P.	{ Bow, alias Nymet Tracey	355	Devon	Exeter	{ H. S. Northcote, Esq. & Rev. H. B. Wrey
Maskelyne, W.	Crudwell	487	Wilts	Salisbury	W. Maskelyne, Esq.
Moore, J. W.	Hordley	330	Shropsh.	L. & C.	T. Parr, Esq.
Pearson, T. C.	Roddington	247	Shropsh.	L. & C.	Lord Chancellor

<i>Name.</i>	<i>Preferment.</i>	<i>Net Value.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Poore, C. H.	{ Collingburne-Kingston	{ £261	Wilts	Salisbury	D.&C. of Winchester
Smith, W.	Overbury	421	Worc.	Worc.	D. & C. of Worc.
Scoresby, Dr.	Bradford	437	York	York	{ Trustees of Rev. C. Simeon
Suckling, A. J.	Barsham	531	Suffolk	Norwich	Incumbent [M.P.]
Thomas, N.	St. Columb Minor		Cornwall	Exeter	Sir J. Y. Buller, Bt.
Tuson, F. E.	Southwick	207	Sussex	Chichester	Lord Chancellor
Wade, N.	{ New Church, St. Luke's, Middlesex	{	Middlesex	London	Bp. of London
Williams, J.	Tring	157	Herts	Lincoln	Christ Ch. Oxford

APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Agnew, T. R.	Curate of Portsea.
Atkinson, T.	Curate of Tourbridge, Salop.
Brown, W.	Minor Canon, Worcester.
Campbell, C.	Curate of St. Paul's, Birmingham.
Carter, J.	Lecturer of St. Giles, Oxford.
Carter, J. E.	Minor Canon, Bristol.
Clement, B. P.	Minor Canon, Winchester.
Cooper, G.	Chaplain to H. M. S. <i>Blenheim</i> , 74.
Dwyer, T.	Chaplain to the West Derby Union.
Fennell, S.	Principal of W. R. of York Proprietary School, Wakefield.
Groomes, J.	Chaplain to Sherborne Union.
Hale, H. W.	Archdeaconry of St. Albans.
Hine, H. T. C.	Readership of St. James, Bury St. Edmunds.
Hooper, W. N.	Precentor, Winchester.
Matthews, J. T.	Master of Sheffnell Grammar School.
Payne, T.	Chaplain to Weymouth Union.
Peake, J. H.	Master of Whitechurch Grammar School.
Robinson, J.	Chaplain at the Trinity House, Hull.
Scott, W.	Ministry of Christ Church, Hoxton.
Smith, H. C.	Lectureship, Kingsbridge, Devon.
Taylor, H.	Chaplain to the Earl of Powis.
Valpy, F.	Head Master of Burton-upon-Trent Free Grammar School.
Vane, J.	Deputy Clerk to Her Majesty.
Williams, J.	Chaplain to the South Metropolitan Cemetery, Norwood.

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>Net Value.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Ambrose, I.	Blisworth	£351	Northam.	Peterboro'	G. F. Hatton, Esq.
Clare, J.	{ Bushbury	159	Stafford	L. & C.	{ — Phillips, Esq.
	{ Wednesfield	113			{ J. Gough, Esq.
Dowdeswell, C.	Beoley	73	Worc.	Worc.	W. Holmes, Esq.
Faulkner, W.	Hanging Heaton		York	York	
Hill, J. O.	Ashenden with Dorton	106	Bucks	Lincoln	Christ Ch. Oxford
Hosking, T.	{ Rempstone	478	Notts	York	{ Sidney Coll. Camb.
	{ Basford	260			{ Lord Chancellor
Hughes, D.	Penmynd	86	Anglesea	Bangor	Preb. in Bangor Cath.
Lillistone, J.	Barsham	531	Suffolk	Norwich	Rev. A. Suckling
Nelson, J. E. R.	Congham	453	Norfolk	Norwich	Incumbent

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Pendril, E.	Llangnick	£103	Glamorg.	St. David's	Mrs. M. Leach
Parsons, R.	Penthos	96	Carnarv.	Bangor	Lord Chancellor
Topping, J.	Leigh	263	Lanc.	Chester	Lord Lilford
Venour, J.	Bourton-on-Dunsmore	350	Warwick	Worc.	J. Shenkburgh, Esq.
Whalley, J.	Rushall	292	Stafford	L. & C.	W. Mellish, Esq.
Wise, T.	Hagworthingham	536	Lincoln	Lincoln	Bp. of Ely

OBITUARY.

W. MACKWORTH PRAED, ESQ. M.P.—With deep regret we announce the death, in the 37th year of his age, of Winthrop Mackworth Praed, Esq. M.P. The cause of his death was consumption. He was Conservative Member for Aylesbury, formerly Fellow of Trinity College, and Deputy High Steward of the University of Cambridge. He was the son of Mr. Serjeant Praed.

Mr. Praed's fame while at the University was perhaps greater than that of almost any other man; for, besides carrying away an unprecedented number of prizes, he was one of the greatest stars "the Union" has produced. In the year 1822, he gained two of Sir William Browne's gold medals, being those for the Greek Ode, and the Greek and Latin Epigrams. In 1823, he again obtained Sir Wm. Browne's medal for the Greek Ode, and the Chancellor's prize for the best English Poem, the subject for the latter being "Australia." In 1824, he again got the Browne medal for the Epigrams, and also the Chancellor's prize for his poem "Athens." He obtained the Seatonian prize in 1830. Mr. Praed took the degree of B.A. in 1825, being a Junior Optime, and coming out as the third in the Classical Tripas. He was elected Fellow of his College, and was called to the Bar. He went the Norfolk circuit, and was rapidly rising, till his parliamentary duties took him away from his profession. His political career has brought him much before the public, and had he lived the ordinary period allotted to man, we have no doubt he would have gone down to posterity as one of the great men of his day. As a statesman, his stores of knowledge of every kind, and his great industry, rendered him of great service to the party he espoused, while his oratory, clear, fervid, and impressive, joined with astonishing quickness of perception, rendered him most useful as a debater. In the year 1830, he was returned to Parliament for the borough of St. Germain's, and at the dissolution, in 1832, he contested the borough of St. Ives with Mr. Halse, who was returned; the numbers being, for Mr. Halse 272, and for Mr. Praed 223. Mr. Praed resumed his profession till 1835, when he was returned with Mr. J. Baring for Yarmouth, beating his Whig opponents by a majority of 88. In this year he married Ellen, the youngest daughter of the late Geo. Boyle, Esq., with whom it is said he had a considerable fortune; and when the Conservatives were in power, was appointed Secretary to the Board of Control. At the last election he was returned for the borough of Aylesbury, by a majority of 117 over Lord Nugent. In private life, the amiable qualities of Mr. Praed made him universally respected.

Name.	Appointment or Residence.
Howard, Hon. & Rev. B.	Chaplain to the Earl of Wicklow.
Macdonnell, J.	Leamington.
Marsh, J.	At Sea.
Thornton, H.	Christ Church, Oxford.
Vachelle, G. H.	Chaplain at Macao.

OXFORD.

At a meeting of the Graduates in Divinity, the Rev. Godfrey Faussett, D.D. and formerly Fellow of Magdalen College, was unanimously re-elected Professor of Divinity on the foundation of the Lady Margaret, Countess of Richmond, mother of King Henry the Seventh.

HARROW SCHOOL.—Mr. Joseph Neeld, M.P. for Chippenham, and one of the Governors of Harrow School, has just founded two additional Scholarships at Harrow for boys going thence to any College in the University of Oxford. Mr. Alexander James Beresford Hope, son of Viscountess Beresford, has given up the proceeds of his Scholarship gained at Harrow in 1837, to found a prize at the same school.

JESUS COLLEGE.

The Rev. Hugh Jones, M.A. Scholar of this College, has been elected a Fellow.

NEW COLLEGE.

Nicholas Darnell and Charles Leopold Stanley Clarke, Scholars, have been admitted Actual Fellows of that Society.

ST. JOHN'S COLLEGE.

James Bellamy and Thomas Garrard, Scholars, have been admitted Fellows; and Edward West, Paul Parnell, Henry Longueville Mansel, and Leopold John Bernays (all from Merchant Tailors' School), have been elected and admitted Scholars of this Society.

WADHAM COLLEGE.

Lewis Evans, B.A. and the Rev. Edward Wyndham Tufnell, B.A. have been elected Probationers; and Frederick Tufnell (of the county of Essex), Henry Bond Bowlby (King's Scholar of Durham Grammar School), Robert Trimmer (Townsend's Exhibitioner of Pembroke College), and Leonard Francis Burrows (of Charter House), have been elected Scholars.

WINCHESTER COLLEGE.

At the Annual Visitation of Winchester College, by the Rev. Dr. Shuttleworth, Warden of New College, the Rev. W. H. Newbolt, M.A. and the Rev. Richard Payne, B.C.L. Posers, the prizes were adjudged as follows:—

GOLD MEDALS.

Latin Prose.—"An cum artium liberalium studiis necessario conjugatur morum integritas." H. M. White.

English Verse.—"The Diving Bell." R. Ryder.

SILVER MEDALS.

Latin Speech.—"Ciceronis in Catalinam Oratio." C. Barter.

English Speech.—"Character of Lord Falkland." A. R. Wood.

BISHOP MALTBY'S PRIZE.

Greek Iambics.—From King John, Act iii. sc. 4. S. G. Selwyn. H. M. White.

The gentlemen placed on the roll to fill the vacancies as they occur at New College, were—Messrs. John Coke, (c.f.) Geo. A. Quicke, (c.f.) Charles Barter, Sydney Geo. Selwyn, Algernon Bathurst, Henry M. White, William E. C. Austin, W. E. Dixon Carter, Henry Wm. Norman, Charles W. Lawrence, Henry E. Moberly, Francis Phillpott, Philip Williams, John W. Conway Hughes, and De Courcy Meade.

DEGREES CONFERRED.

DOCTOR IN MEDICINE.

Seth Benjamin Watson, St. John's College, one of the Physicians to the Radcliffe Infirmary.

DOCTORS IN CIVIL LAW, GRAND COMPOUNDER.

Alfred Waddilove, Trin. Coll.

MASTERS OF ARTS.

Rev. Aaron Arrowsmith, Magd. Hall.
Rev. Edw. Johnson Gosling, Magd. Hall.
Rev. Robert Billing, Worcester Coll.
Rev. H. G. Cooper, St. John's Coll.
Rev. J. T. Johnson, St. John's Coll.
T. A. Whitter, Brasenose Coll. grand compounder.

Rev. S. F. Dickson, Brasenose Coll.
Rev. S. A. Fyler, Trin. Coll.
Rev. J. Walker, Fell. of Wadham Coll.

BACHELOR OF ARTS.

G. A. F. Fitz-Wygram, Ch. Ch.

BACHELOR IN MUSIC.

G. F. Flowers, Lincoln Coll.

The Rev. Henry Richardson, M.A. of Trinity College, Cambridge, has been admitted *ad eundem*.

CAMBRIDGE.

The following graces have passed the Senate:—

To appoint Mr. Fendall, of Jesus College, Deputy Proctor in the absence of Mr. Arlett.

To appoint Mr. Hildyard, of Christ's College, Deputy Taxor in the absence of Mr. Baldwin.

To appoint Mr. Gibbs, of Caius College, Deputy Taxor in the absence of Mr. Langshaw.

To authorize Mr. Basevi to make a contract with Mr. Nicholl for the sculpture of the four lions at the pavilion entrances of the Fitzwilliam Museum, at a cost not exceeding 400*l*.

To appoint Mr. Maddison, of Catharine Hall, Deputy Proctor, in the absence of Mr. Burdakin.

PRIZES.

The Members Prizes for Latin prose compositions have been awarded as follows:—

For Bachelors of Arts.—1. Edleston,

Trinity College: 2. Bayley, Trinity College. Subject, "*Quenam commoda Britannia percipiat ex Colonüs transatlanticis.*"

For Undergraduates.—John Mason Neale, Trinity College. Subject, "*Inter Antiquorum et Recentiorum eloquentiam comparation facta, utri palma sit deferenda.*"

No second prize adjudged.

Select Preachers.—The following gentlemen have been elected Select Preachers at St. Mary's, each for the month to which his name is affixed:—

1839. Oct. . The Hulsean Lecturer.

Nov. . The Rev. H. Melvill, St. Peter's.

Dec. . The Rev. J. E. Browne, Queen's.

1840. Jan. . The Rev. C. Lawson, St. John's.

Feb. . The Rev. T. Robinson, Trin.

March The Rev. J. C. Hare, Trin.

April . The Hulsean Lecturer.

May . The Rev. C. Green, Jesus.

COMBINATION PAPER, 1839.

PRIOR COMB.

- Aug. 4. Coll. Joh.
11. Mr. Hopper, Chr.
18. Mr. Upjohn, Regin.
26. Mr. Dwyer, Corp.
Sept. 1. Mr. Sunderland, Cai.
8. Coll. Regal.
15. Coll. Trin.
22. Coll. Joh.
29. Mr. Chapman, Chr.
Oct. 6. Mr. Brown, jun. Regin.
13. Mr. Elliot, Corp.
20. Mr. Coates, Jes.
27. COMMEN. BENEFACT.
Nov. 3. Coll. Regal.
10. Coll. Trin.
17. Coll. Joh.
24. Mr. A. H. Barker, Chr.
Dec. 1. Mr. Dalton, Regin.
8. Mr. Bagshawe, Corp.
15. Mr. Buston, Emm.
22. Coll. Regal.
29. Coll. Trin.

FOSTER COMB.

- Aug. 4. Mr. Read, Joh.
11. Mr. Singleton, Joh.
18. Mr. Pritchard, Joh.
24. FEST. S. BART. Mr. Stainforth, Joh.
25. Mr. Moody, Joh.
Sept. 1. Mr. Shield, Joh.
8. Mr. Wharton, Joh.

- Sept. 15. Mr. H. Marsh, Joh.
21. FEST. S. MATT. Mr. Hill, Joh.
22. Mr. J. Brown, Joh.
29. FEST. S. MIC. Mr. Tucker, Pet.
Oct. 6. Mr. Dowell, Pet.
13. Mr. Ray, Clar.
18. FEST. S. LUC. Mr. Molineux, Clar.
20. Mr. Bailly, Clar.
27. Mr. Hall, Clar.
28. FEST. SS. SIM. ET JUD. Mr. Jonas, Clar.
Nov. 1. FEST. OM. SANCT. Mr. Liveing, Pemb.
3. Mr. Barnes, jun. Pemb.
10. Mr. England, Pemb.
17. Mr. Wall, Cai.
24. Mr. Jackson, Cai.
30. FEST. S. AND. Mr. Sunderland, Cai.
Dec. 1. Mr. J. S. Cox, Corp.
8. Mr. Pullen, Corp.
15. Mr. Steventon, Corp.
21. FEST. S. THOM. Mr. Chapman, Corp.
22. Mr. Walsh, Corp.
25. FEST. NATIV. Mr. Dwyer, Cor.
26. FEST. S. STEPH. Mr. Hose, Regin.
27. FEST. S. JON. Mr. Rangeley, Regin.
28. FEST. INNOC. Mr. Upjohn, Regin.
29. Mr. Brown, Regin.

*Resp. in Theolog.**Oppon.*

Mr. Hodgson, Corp.	{ Coll. Trin.
	{ Coll. Joh.
	{ Mr. Stuart, Chr.
	{ Mr. Serjeantson, Ca.
Mr. Beynon, Magd.	{ Mr. Wrench, Corp.
	{ Mr. Hanson, Cai.
	{ Coll. Regal.
Mr. Brooks, Trin.	{ Coll. Trin.
	{ Coll. Joh.
	{ Mr. Berkley, Chr.
Mr. Tooth, Trin.	{ Mr. Brooke, Cath.
	{ Mr. Thornton, Cor.

*Resp. in Jur. Civ.**Oppon.*

Mr. Kindersley, Tr.	{ Mr. Creswell, Emm.
	{ Mr. Venables, Jes.

*Resp. in Medic.**Oppon.*

Mr. Wollaston, Cai.	{ Mr. Price, Emm.
	{ Mr. Lockley, Cai.

CHRIST'S COLLEGE.

The following elections have taken place at this College:—The Rev. Thomas Walker, M.A., a Fellow on the Foundation; Charles Davidson, M.A., a Fellow on King Edward the Sixth's Foundation; and the Rev. Edward Arnett Powell, a Fellow on the Finch and Baines Foundation.

Mr. Frederick Fitch, has been presented to the Exhibition founded in this society by C. Tancred, Esq., of the value of 35*l.* per annum.

KING'S COLL. EXAMINATIONS, 1839.

1st Class.	2d Class.
Williams, sen.	{ Witts,
Simonds,	{ Kirwan,
Yonge,	{ Hawtrey,
Balston,	{ Tarver.
Birch,	3d Class.
Essington.	Hume,
	Williams, jun.
	Talman.

DIVINITY EXAMINATIONS, 1839.

1st Class.	2d Class.
Williams, sen.	{ Yonge,
Kirwan,	{ Simonds,
Essington.	{ Balston,
	{ Tarver.
	Hume,
	Talman.

ST. JOHN'S COLLEGE.

The following gentlemen have been elected Exhibitioners upon the Foundation of the late Very Rev. Dr. Wood:—

Coombe	{	3d year.
W. S. Wood	{	
Inchbald	{	
Boulbee	{	2d year
Riggott	{	
Wrigley	{	
Simpson	{	1st year.
O. E. Vidal	{	
Bird	{	

ST. PETER'S COLLEGE.

Barnard Smith, B.A. and Philip Freeman, B.A. of Trinity College, have been elected Foundation Fellows; and the Rev. Henry Cotesworth, M.A., a Fellow on the Gisborne Foundation.

DEGREES CONFERRED.

DOCTORS IN DIVINITY.

Rev. Edward Rice, Trinity Coll.
 Rev. Henry Stebbing, St. John's Coll.
 Rev. F. R. Hall, St. John's Coll.
 Rev. Sam. Fennell, Queen's Coll.
 Rev. Richard Wilson, St. John's Coll.
 Rev. George Wightman, St. John's Coll.
 Rev. William Scoresby, Queen's Coll.
 Rev. James Bosworth, Trinity Coll.
 Rev. Charles Wesley, Christ's Coll.
 Rev. George Dodds, Pembroke Coll.
 Rev. M. Seaman, Queen's Coll.
 Rev. George Dodsworth, Catharine Hall.

DOCTORS IN CIVIL LAW.

Augustus Fred. Bayford, Trinity Hall.
 Rev. D. B. Langley, St. John's Coll., and
 Vicar of Olney, Bucks.

DOCTORS IN PHYSIC.

George Fabian Evans, Caius Coll.
 Thos. Palmer Parr Marsh, Caius Coll.
 James Andrew, Caius Coll.
 M. A. N. Crawford, Trinity Coll.
 William Michell, Emmanuel Coll.

BACHELOR IN DIVINITY.

Rev. Thomas Donkin, of Catharine Hall.

BACHELOR IN THE CIVIL LAW.

Rev. Josiah Walker, of Trinity Hall.

MASTERS OF ARTS.

KING'S COLL.

Denton, R. A.
Goodford, C. O.
Long, Andrew

ST. PETER'S COLL.

Watkins, Henry
Robinson, J. F.
Chamberlain, R.
Cooper, Robert
Amphlett, Martin

CLARE HALL.

Wilkinson Matt.
Sheppard, Francis
Yorke, Fred. Wm.
Adcock, Alfred
Ramsey, Alex.
Braithwaite, Fred.

PEMBROKE COLL.

Calvert, C. A.
Shortland, Edward
Jackson, John
Bertles, Wm. D. B.
Keymer, Nathaniel
Milner, Edw. Wm.
Hotson, W. C.

CAIUS COLL.

Parker, Charles
Blunt, Walter
Johnson, W. J.
Headly, Henry
Tozer, John
Howes, Henry
Clayton, Charles
Wilkins, W. B.
Hurle, Robert R.
Ferne, John

TRINITY HALL.

Hale, John R. W.
Broome, C. E.

CORPUS CHRISTI COLL.

Parker, W. R.
Higgins, H. H.
Hart, Cornelius
Landon, E. H.
Patteson, John

QUEEN'S COLL.

Clark, John
Bruce, William
Preston, H. E.
Sedger, Thomas

CATHARINE HALL.

Crow, Edward
Stackhouse, John
Bayfield, Benjamin
Carnegie, John H.
Miles, Thomas
Kelly, Edward
Dainty, Thomas
May, John
Robinson, John
King, William H.

JESUS COLL.

Ansted, D. T.
Smyth, Samuel B.
Daubeney, H. J.
Hilton, Clarence J.
Leventhorpe, T. W.
Courtenay, P. W.

CHRIST'S COLL.

Burney, Richard
Greenstreet, W. G.
Bacon, Hugh Ford
Bates, William
Coepe, James
Baines, C. T. J.
Walker, George A.
Hart, John
Green, Charles

ST. JOHN'S COLL.

Bateson, W. H.
Lane, John D.
Collison, F. W.
Hoare, C. R.
Gilbert, John D.
Clark, Thos. Jacob
Christopherson A.
Johnson, W.
Cartwright, C. J.
Cooke, Thomas F.
Ledsam, Daniel
Marsh, George H.
Rose, A. W. H.
Sale, Richard
Bennett, Edmund

Smith, Alfred
Coleman, Wm. H.
Salman, Wm. S.
Barlow, Henry
Fraser, Robert
Beadon, Hyde W.
Barber, Richard
Colenso, John W.
Wilkinson, Wm.
Phelps, Robert M.
Davies, Henry T.
Chapman, John
Lawson, John
Uwins, John G.
Saunders, John

MAGDALENE COLL.

Swinny, Henry H.
Jones, Frederick
Buckley, Joseph
Nelson, Jacob
Lowe, William
Owen, Wm. Hicks
Wood, James
Dayrill, Robt. Wm.

TRINITY COLL.

Girdlestone, S. E.
Seager, J. O.
Browne, Henry
Turner, W. T.
Atkinson, M. A.
Wilson, Richard
Smith, Archibald
Smith, James Ind
Coxhead Wm. L.
Conway, William
Custance, Fred.
Walford, Oliver
Selwyn, Charles J.
Cotton, G. E. L.
Palmer, Joseph B.
Mansfield, John S.
Bisset, Andrew
Smyth, George W.
Johnstone, G. D.
Browne, Thos. C.
St. Aubyn, R. J.
Radcliffe, W. Cox
Farmer, W. F. G.
Clarke, Elisha L.
Nicholl, Fred. I.
Goodman, John R.

Vyvyan, Vyell F.
Lloyd, Geo. John
Greenslade, Wm.
Tennant, William
Frampton, Wm. C.
Parkes, Wm. J.
Methuen, Thos. P.
Gregory, Geo. B.
Osborne, W. A.
Turner, Sidney
Campbell, Jas. C.
Helps, Arthur
Palmer, Wm. R.
Prescott, Robert
Healham, Thos. E.
Currey, Francis E.
James, Henry
Woodfall, John W.
Richards, George
Mayon, Philip W.
Adams, Richard B.
Arthur, Lucius
Denison, Edw. H.
Powell, Charles
Hedley, Thomas A.
Mason, Erasmus V.
Hardy, Charles W.
Thornton, Spenser
Hue, Clement B.
Pirie, William
Hunter, Alexander
Timms, John H.
Maitland, Wm. F.
Paget, Thos. B.

EMMANUEL COLL.

Barkley, John C.
Robinson, C. W.
Legard, Frederick
Wilder, John M.
Roughton, W. C.
Gilbert, Henry R.

SIDNEY SUSS. COLL.

Smith, John T. H.
Furlong, Chas. Jos.
Lainotte, M. G.
Bickersteth Edw.

DOWNING COLL.

Frere, P. H.

BACHELOR OF ARTS.

James F. Sharpe, of Sidney Sussex Coll.

The Rev. John Roberts Holdam, M.A.
of Oriel Coll. Oxford, has been ad-
mitted *ad eundem* of this University.

MARRIAGES.

The Rev. Stuteville Isaacson, Rector of Bradfield St. Clare, Suffolk, to Miss Mary Taylor Bevan, daughter of Robert Bevan, Esq. of Roughton.

At St Mary's, Stoke Newington, the Rev. George Wallace, M.A. of Trinity College, Cambridge, and Head Master of the King's School, Canterbury, to Emily Frances, eldest daughter of the Rev. Archdale Wilson Taylor, M.A. of Christ Church, and Rector of South Newington.

At Putney, by the Hon. and Rev. Philip Yorke Savile, M.A. the Rev. Samuel Fennell, D. D. Fellow and Tutor of Queen's College, and Prin-

cipal of the West Riding of Yorkshire Proprietary School, at Wakefield, to Arabella, second daughter of the late William Groom, Esq. of Lincoln's Inn.

The Rev. Arthur Henry Glasse, late of Magdalen College, Cambridge, Domestic Chaplain to his Royal Highness the Duke of Cambridge, to Isabelle Caroline Downing, daughter of the late Captain Downing, of the Royal Engineers.

The Rev. George Augustus Selwyn, M.A. Fellow of St. John's College, Cambridge, to Sarah, only daughter of Sir John Richardson, late Judge of the Common Pleas.

THE FOLLOWING WORKS HAVE BEEN RECEIVED.

The Wonders of Geology. By Gideon Mantell, Esq. LL.D. F.R.S. 2 vols.

The Corner Stone. A Sermon. By the Rev. J. Crothwaite, B.D.

The Christian Church and Priesthood. Two Sermons. By the Rev. J. L. Ross, M.A.

The Cause of Missions, the Cause of God. A Sermon. By Dr. Gilly.

"Our Father." A Sermon. By the Rev. C. Cator, M.A.

"This is my body." A Sermon. By the same.

The Mutual Love of Christ and his Church. A Sermon. By the Rev. R. W. Dibdin, M.A.

The Gospel, and the Gospel only, the Basis of Education. A Sermon. By W. F. Hook, D.D.

Tea; its Effects, Medicinal and Moral. By G. G. Sigmond, M.D.

The Spirit of Missions. Four Numbers. New York, U. S.

Journal of the Primary Convention of the Diocese of Western New York.

The Bible and its Companion. A Sermon. By J. C. Rudd, D.D. Utica, U. S.

Thoughts on some of the Objections to Christianity, and some of the Causes of Unbelief. By Bishop H. U. Onderdonk, U. S.

A Letter to T. D. Acland, Esq. M.P. on the System of Education to be established in the Diocesan Schools for the Middle Classes.

By the Rev. R. Hussey, E.D.

The Authority due to the Opinions of the Rev. H. E. Head on Apostolical Succession. By R. W. Barnes, B.A.

Short Reflections on the Gospels. By Mrs. Phelps.

The Plague and Quarantine. By J. Murray, Esq. F.S.A. &c.

The Lord's Prayer contemplated as the Primary Elements of Devoutness. By the Rev. T. Griffith, M.A.

Hymns translated from the Parisian Breviary. By the author of "The Cathedral."

Twelve Sermons on Faith and Practice. By the Rev. C. Gregory, A.M.

Questions on the Pentateuch. By an Officer of the Royal Navy.

The Ballot. By the Rev. Sydney Smith.

A Letter to the Rev. S. Smith. By a Country Curate.

The Life and Times of the late Countess of Huntingdon. Part IX.

The Pictorial History of Palestine. Part II.

A History of British Birds. By William Yarrell, F.L.S. F.Z.S. Part XIII.

A History of British Reptiles. By Thomas Bell, F.R.S. F.L.S. Part III.

The Gentleman's Magazine for July.

The Christian Examiner ditto.

Tracts of the Anglican Fathers. Part III. Andrews and Bancroft.

NOTICES TO CORRESPONDENTS.

"Phoenix" asks, "Why it is that the beautiful prayer in the Communion Service, beginning 'Almighty and everliving God, we most heartily thank thee,' &c. is not *sometimes* used, instead of that beginning, 'O Lord and heavenly Father,' &c.?" He adds, that he "never remembers to have heard it used, although it is one of the most beautiful and sublime pieces of devotion in the Prayer-Book." We can only reply personally, by stating that we *invariably* make use of it.

"C." shall appear.

"Presbyter Anglicanus" in our next.

We are obliged to "P. H." for his friendly hints.

We beg to thank "R. H." for Letter V.

"T." "T." We have been disappointed at the silence of our *two* friends.

"R." "R." ditto.

"D. I. E." The sermon and any other article will be most welcome.

We shall always be happy to hear from our Walworth friend.

Many of our correspondents will observe their valuable favours in the present Number.

The expected article, about which our good friend "W." inquires, has not at present reached us.

Our Marriage Notices require to be authenticated.

"D. I. E." Too late; but thanks at all times.